

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVIII.

Jackson, Miss., March 5, 1936

NEW SERIES  
VOLUME XXXVIII. No. 10

## State Sunday School Convention Philadelphia, Miss., March 17-19

### Who's Who and What's What

This week the editor begins his twenty-fifth year with The Baptist Record, but don't say anything about it: some people are sensitive about their years.

Attention is called to the announcement of St. Louis Hotels appearing in this issue of the Record. This information can be published only once. If you are interested preserve it.

Jones County Annual Training School for Sunday school workers will be held at West Laurel Church March 9-13. There are 34 churches in the county. Teachers are Hon. Goode Montgomery, E. C. Williams, N. L. Roberts, Mrs. A. L. Green, and J. E. Byrd.

Mrs. E. E. Folk passed away in Nashville, Tenn., Feb. 16. Her husband, Dr. E. E. Folk, was the able editor of the Baptist and Reflector until his death in 1917. She leaves two daughters in Nashville, one son in Nashville and one in Oklahoma Baptist University.

You may build a Baptist church in Africa, or China, or Brazil, or most anywhere in a pagan country, but you can't do it in Norris, Tenn., U. S. A. Why? Because the federal government has taken religion in hand, has built a "community church house," and has said to all the denominations, you can't build here. And the federal constitution says: that congress shall make no law respecting the establishment of religion or preventing the free exercise thereof. But what is the constitution among friends!

Missionary J. Franklin Ray spoke at Clinton Sunday morning and gave Sunday night a fine list of pictures about Japan and the mission work being done there. Dr. Ray is happy in the prospect of going back to Japan this year, to which he has given 31 years of his life. His son is also a missionary in Japan. Brother Ray is a native Mississippian in whose missionary work we all take a particular interest and have special joy. He and his wife are spending their furlough year as guests of the Baptist Bible Institute in New Orleans. Another Mississippian who served long in Japan is Rev. Ernest Walne. He and his wife are now resting in California.

S. W. Miss. Pastors' Conference at McComb, March 9 includes Devotional by P. H. Young, Reports by Pastors, Orphanage by J. R. Carter. Variety of Worship by P. S. Rogers, The Preacher as a Layman sees Him by S. L. Stringer, Sermon by W. W. Kyzar, Lunch, Devotional by H. B. Price, The Pastor Among His People by D. O. Horne, Bible Characters by E. K. Cox.

Evangelist T. C. Crume writes that he is in the midst of a great meeting at Paducah, Ky., with 100 additions to date of writing in bad weather. In 18 months Pastor A. M. Parrish had welcomed 410, leading all the Kentucky churches. There are 300 tithers in the church and the offerings average \$2,000 a month. Floyd Montgomery leads the singing. They go next to Arlington Church, Knoxville, Tenn.

### AN INVITATION

Philadelphia, the commendable church of Asia Minor.

Philadelphia, the city of "brotherly love." Philadelphia, the mecca of Mississippi Baptist hosts in Sunday school. March 17-19, is the date. By auto, by train, and we have an airport for those who choose that way.

We will have beds and breakfast for you by way of entertainment, with good assembly rooms for conferences—lots of good fellowship, good wishes and prayers.

We expect you to help us as you come this way. We hope you profit by the stay in our midst.

It will help greatly if all of you who come will send names AHEAD to Mr. Francis M. Wiggins, general chairman, that more definite preparation may be made.

Psa. 121.

Yours in service,  
D. M. McCall, Pastor  
—BR—

A Bible conference will be held in Tabernacle Church, Atlanta, March 15-22.

The Biblical Recorder, the state paper of N. Carolina Baptists, is the oldest business institution in Raleigh, the state capitol.

The recent passing of Mr. Albert Rogers, aged eighty-two, removes from Shubuta church one of its most faithful members. His place at church and Sunday school was seldom vacant. His funeral was conducted at Shubuta church by his pastor, the Reverend N. A. Edmonds, and he was buried in Hepzibah Cemetery beside the grave of his wife, who preceded him in death thirty-five years ago.—P.

We are sorry that in Dr. Holcomb's article on page one last week's Record, a line was omitted which was necessary to the understanding of it. The sentence should have read, "Membership in the Association since 1926 has been possible for Miss. Woman's College on a basis of \$300,000 invested endowment and a pledge of \$10,000 annually from the Miss. Baptist Convention, the latter representing the productive power of \$200,000."

It was our privilege to hear Dr. M. Kyle Yates only a few times during the meeting at First Church, Jackson, but this was enough to confirm the reports we had heard of his excellent preaching. The meeting lasted only eight days, from Sunday to Sunday, but it began well and ended in high tide. There were thirty or more additions to the church on the last day, making some seventy in all. On Friday evening the service was specially in the interest of young people, and they and their friends filled the house, and the response was good.

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

The Hundred Thousand Club and the Five Thousand Club used vigorously will beat the debts to death.

C. C. Kiser, for several years in Mississippi, has been pastor in Quitman, Ga., one year, in which 95 have been added to the church.

H. H. Hargrove of Hillcrest Church, Dallas, has been called to First Church, Vernon. He had not given his answer when last heard from.

It is said that there are over three hundred communist papers published in the United States, in various languages. They must be a reading people. Come on, Baptists.

It is said that 5,000 attended the Conference of Young People of the Southern Methodists held in Memphis in midwinter. In Birmingham the Baptist Training forces met over 7,000 strong.

Our people who have gotten acquainted with Miss Pauline McCardell will be sorry to miss her from the Baptist Book Store. She is being transferred at her own request to Nashville, Tenn. Mrs. O. M. Jones is her successor.

Brother N. R. Drummond writes us that Dr. T. L. Holcomb's son, Luther Jenkins Holcomb, has yielded to the call to the ministry. He had been studying law in George Washington University in Washington City.

What do you think of that? Dr. Daniel Poling, supposed to be a Reformed Presbyterian, is recommended by the deacons to become pastor of Grace Baptist Temple, of which Russell H. Conwell was the well known pastor.

Dr. J. R. Sampey has been nominated for a place in Ripley's column of Believe It or Not, because he has had a cloak eleven years and has worn it 14 winters. This was made possible by spending two summers in South America when it was winter there.

The commencement exercises of the School of Nursing of the Southern Baptist Hospital, New Orleans, will be held Tuesday evening, May 5th, and the address will be made by Dr. J. Norris Palmer, pastor of the First Baptist Church of Baton Rouge.—Juanita Creech.

A letter from Mrs. H. M. Harris to the W. M. U. Headquarters at Birmingham shows that they reached their old field of work at Kaifeng, Honan, China. Their two youngest sons have gone to the American school at Kuling, China. The youngest girl is with the parents and the oldest son is studying for the ministry.

Some years ago a good man was suggested for a certain position of high responsibility among Southern Baptists. He was commended as a "live wire." Dr. B. D. Gray remarked that live wires were of great service when properly insulated but very dangerous when just lying around loose. The idea is that properly related and securely placed a man of great power does much good, but unrelated he may do as much harm. We have a few conspicuous examples of live wires among our Baptist people today, who because they have refused to allow their lives to be coordinated with the work of the denomination, endanger everything that they come into contact with.



## Sparks and Splinters

German Baptists grew from 67,977 to 69,150 in the past year.

Jerusalem has a new \$2,000,000 water system, bringing the water a distance of 38 miles.

Mission collections of Northern Baptists showed improvement in the last four months of 1935 over the same period the year before.

Repeal of the prohibition amendment, we were told was in the interest of temperance. Result, increase in consumption of spiritous liquor in 1935 was 94% over 1934, while beer consumption increased 30%.

**PASTORAL CHANGES:** J. L. Isaacs goes to Cleveland, Okla.; L. A. McKinley goes from Alba to Quitman, Texas; A. K. Pevoto goes to Hall, Texas; B. B. Cox succeeds C. E. Patch at Yynne, Ark.; Norman Price, son of J. M. Price of Fort Worth, recently ordained at Paducah, becomes pastor at Clay Village, Ky.; R. C. White goes from Charlottesville, Va., to Stanton Memorial Church, Miami, Fla.; Broadus Jones goes from Hendersonville, N. C., to First Church, Norfolk, Va.; R. C. Howard goes from Wrens, Ga., to Butler; A. J. Burrell goes to Warrenton, Ga.

The Biblical Recorder commenting on a government bureau speaker who seemed to think profanity a necessary part of public speech says: "It seems never to have dawned upon Mr. O'Neal that profanity has never made a gentleman and has ruined thousands. He seems to think that profanity emphasizes what he has to say, but it has not occurred to him that profanity not only indicates low thinking on the part of the person using it, but also indicates his inability to put over his arguments in decent language. Profanity is the Devil's cold steel hook without any bait, and the man who grabs this hook gets nothing and shows himself incapable of using decent language."

There is no greater force in education, in the forming of character, in the making of public opinion in making standards of conduct, than SUGGESTION. You may call it influence if you like, personal influence. But that is too general a term. Suggestion takes people unawares; it catches them off their guard; it grips them and is gone off with them before they are aware that anything has happened. This is why one example is worth a hundred precepts, yes the same precept repeated a hundred times. When you watch another you are allowing him to engrave his ideals and his personality on your own soul. This is the very essence of the Christian religion; it is looking unto Jesus; it is keeping Him before us. As we keep our eyes on the Lord Jesus we are transformed into His image from glory to glory. We shall be like Him, BECAUSE we shall see Him as He is. It is not so much what you say as what you do that leaves its mark on people; and still more what you are. It is this constant, quiet, invisible, unconscious working of suggestion, of what you see in others that is making you for time and eternity. We don't know what the psychologists have to say about suggestion, but we know it is as mighty and as irresistible as sunlight. There are many applications of this truth which we need. But we make only one here and now. The worth of news items about the progress of the kingdom of God, given to the world through your denominational paper is beyond computation. Just good news. That is what the gospel is. Not argument, not reasoning, not even exhortation, but telling the good news, will do more to awaken people to active service and spiritual longing than anything else. Blessed is the man who passes on to others the good news of the kingdom. If God has blessed you tell it. If you will read and get others to read the good news of the kingdom of God in the religious paper, it will make better Christians and better churches.

The only thing that can perpetuate the liquor business in this country is for the good people to go to sleep.

Mr. Ralph M. Johnson, oldest son of Dr. C. Oscar Johnson of St. Louis, has yielded to the call of the ministry.

Mr. Charles G. Hamilton of Aberdeen has written a tract giving an estimate of the worth of the Old Testament which he offers to send to any one for a 3c stamp. It is worth reading.

Thank the Lord that Baptists are gradually and surely reducing their debts. Soon we will have to lend Uncle Sam a helping hand. It may be that the less we give to the Lord, the more we'll have to pay in taxes.

The management of the Baptist Memorial Hospital in Memphis has announced the purpose to build a \$200,000 addition to the present building next year, placing it on the east side of the present building.

Pastor B. C. Land had the Rosoffs with him in a twelve days meeting at Winnfield, La. There were 56 additions, 39 of them by baptism. The Rosoffs were invited for another parish-wide meeting in October.

Evangelists A. D. Muse and Sam Raborn were five weeks in a meeting at Harriman, Tenn. There were over 100 professions of faith, house overflowing; many grown people saved. They are now at Oneida, Tenn., for a four weeks meeting.

In making your arrangements to go to the Southern Baptist Convention in Saint Louis in May, do not be governed by the dates published in the Southern Baptist Convention Minutes. The date has been changed. The meeting begins May 14 and ends May 18. The W. M. U. Convention is May 12-13, and the Northern Convention May 20-24.

Once on a time Johann Frederick Oberlin was saved from death in a snowstorm near Strassburg, by a wagoner who refused a reward. "Tell me your name," said Oberlin. "Tell me the name of the Good Samaritan," replied the wagoner. "His name is not on record in the Bible," said Oberlin. "Then permit me to withhold mine," was the farewell word of the mountaineer.—Ex.

A minister once made the remark that he was not going to spend his days ringing doorbells. His sermons showed that he did not. The minister who would feed must know his flock. Visiting may be an empty bore, or it may be a blessed ministry of mercy, and a very enriching experience for the minister. He will come to know that before him, as he preaches, are broken hearts, the tempted, the discouraged.—Howard K. Williams, D.D.

Dr. R. S. Gavin died in the hospital in Meridian last week after an extended sickness. He had been active and useful in the Christian ministry for forty years. He was versatile and useful in many lines, being a pastor, an evangelist, a publicist, and every way a good servant of Jesus Christ. He will be greatly missed in the entire state. His field of service was mostly in the eastern part of the State. His pastorates were in Meridian and in Quitman. His life has been a benediction to many and will be a rich heritage to those who loved him and are bereaved by his going.

There are many honorable and highminded men in the Mississippi Legislature, and we believe they are in the majority. Our people need to pray for them and to stand behind them in their efforts to guide the business of the state aright. But there are a few men in the legislature who are the devil's own. You can spot them by the sort of bills they introduce. The announcement comes that already a bill has been introduced to make a Reno out of the Gulf Coast. The purpose of it is to make business for lawyers who haven't got ability and character to get legitimate business. It is to the shame of all decent people that such a bill could be introduced. It is not a whit better than legalizing a red-light district and making merchandise out of virtue, by legalizing adultery and inducing those who have no respect for the marriage vow to come to Mississippi to secure divorce.

Rev. J. H. Lane changes his work and his postoffice from Magee to Oakvale.

It is said that two first aid stations are already in operation on Mississippi highways, operated by the Red Cross and 18 others are preparing to open. It is said that 100 more are needed. This enterprise has the hearty support of Gov. White.

Because it is good we pass on this from The Watchman-Examiner: We are anxious for vital news. We publish it not to please any man or to advertise any man, but for the inspiration that it brings to others. The only man who objects to reading about the success of other men is the man who is a failure himself. The Watchman-Examiner has no favorites, and if some men get a disproportionate amount of space or a too frequent mention in our columns it is accidental. There is no one against whom we have a grudge.

In the period of less than two and one-half years that Dr. J. Norris Palmer has served as pastor of the First Church of Baton Rouge, La., more than 900 new members have been received. There has been a net increase of more than 500, bringing the present total membership to 3,008. During this time the church has engaged in only one revival meeting, and that one was conducted by the pastor. The church is entirely free of debt, but is faced with the necessity of enlargement and expansion of its buildings and facilities. It has 207 Hundred Thousand Club members.

We thank those who have written and sent in articles on "The Greatest Need In the Churches." The idea has found a responsive spot in the hearts of our people. There are many needs, and some of them great and insistent. Over sixty people have written out of their hearts and with deep conviction. The reading of them ought to stir our hearts, set us to thinking and to action. These papers are in the hand of the committee, and the results will be published as soon as the report comes from the committee. Many who have written have not been moved primarily by any offer of a reward, but with the hope of doing good. Thinking on this matter will do us good. We propose to publish a good number of these articles and thereby stir up the sincere minds of the brethren.

Dr. Len G. Broughton, well known evangelist, died in his home in Atlanta on Feb. 22. His body was taken to Knoxville, Tenn., for burial. He was many years ago pastor of First Church, Knoxville. He was pastor many years of the Tabernacle Church, Atlanta, where he conducted annual Bible conferences, bringing Bible teachers and inspirational speakers from near and far. He had much to do with instituting the department of evangelism of the Home Mission Board. He was a great soul-winner. His later years were given to independent evangelism. He assisted in two meetings in Mississippi, one at Greenville and one in Hazlehurst. He has been in declining health for some months, but he was hopeful of being able soon to get back to work. The Lord had other plans for him. He was a native of North Carolina and began his ministry in that state. His work will abide.

A brother pastor writes to call attention to the references in recent issues of the Record to what Paul says about women keeping silence in the churches. He wants to know which is worse or better to declare Paul out of date, or to put on a program in which women speakers are expected to make addresses to mixed assemblies, which he claims is done by somebody unnamed from Baptist headquarters. This does not seem to be a case of "whether . . . or," but the same thing. We do not see that any group of people is exempt from Paul's admonition. Paul addresses that letter to "all that call on the name of our Lord Jesus Christ, in every place." And in this particular matter he says (American Revision), "As in all the churches of the saints, let the women keep silence in the churches." "This brother who does not wish his name known will have to say like Peter and John, "We must obey God rather than man."



# HOW THE BATTLE GOES

By A. F. Crittendon

It is a source of deep gratitude that our receipts for 1935 have shown an increase of about \$30,000.00 over the receipts for 1934,—approximately \$25,000.00 of this increase being in designated gifts and \$5,500.00 in Cooperative Program receipts. The number of churches contributing to the Cooperative Program increased from 654 in 1934 to 770 in 1935, while the number of churches contributing to the Cooperative Program or to some cause represented in the program increased from 1,006 in 1934 to a total of 1,117 in 1935. This record, when considered in comparison with the records of other states, is very encouraging. I have recently received reports from most of the secretaries of the state conventions in the Southern Baptist Convention territory, and our percentage of increase is larger than that reported by any other state. Only Texas, with an increase of \$51,985.95, reported a larger increase in contributions. North Carolina reported an increase of \$30,000.00, Tennessee \$28,000.00 and Georgia \$24,000.00. In Mississippi and Missouri, where special campaigns were conducted for emergency debt needs, the increase was largely in designated gifts, while in the other states, where the emphasis was on the Cooperative Program without special campaigns for designated gifts, the increase was largely in Cooperative Program receipts. In each state the increase was just about in proportion to the promotional effort put forth by the State Convention program.

In answer to the question, "To what do you attribute the increase in contributions in your state?" the secretaries answered as follows:

Dr. F. M. Barnes of Alabama, "To renewed emphasis on contributions to the Cooperative Program all the year and then pushing the special offerings to the limit at their regular time. Also continuous teaching on Stewardship and Tithing in all departments of our work."

Mr. F. J. Katz, Louisiana, "To general upward trend in business and to stressing continuously the matter of stewardship with the tithe as the minimum."

Dr. E. Godbold of Missouri, "To the increased emphasis we have been putting on stewardship and enlistment and to the increased information we are giving our people about all our missionary endeavors. We do not attribute any of this increase to special campaigns. It is due altogether to emphasis we are putting on stewardship and enlistment with a continual plea that we support the Cooperative Program with our tithes and that these specials be supported with over and above offerings."

It is interesting to note Dr. Godbold's conviction that special campaigns result in diversion of gifts from the Cooperative Program and not in increased contributions.

Mr. M. A. Huggins of North Carolina, "I attribute our increase to better financial conditions and to our plan of organization which is just beginning to function, after working at it for two or three years. We are staying away from special campaigns but instead are trying to press the Cooperative Program for both designated and undesignated gifts. We have reduced largely our non-cooperating churches."

Dr. Andrew Potter of Oklahoma, "I attribute the increase in our receipts to emphasis on the Cooperative Program."

Dr. W. S. Brooke, Field Secretary of South Carolina, "The two things which have and are helping our work is a continual effort to inform the people concerning the nature and needs of our Cooperative Program and then to seek to enlist each person in the whole program, both for the local and general work."

Dr. John D. Freeman of Tennessee, "I attribute the increase in our receipts to emphasis on the Cooperative Program, Stewardship and Enlistment efforts and to a sane financial policy backed by a pledge that we would live within our income."

Dr. J. Howard Williams of Texas, "I attribute the increase in our receipts to emphasis on the Cooperative Program, to Stewardship and Enlistment efforts and urging the churches to give monthly. The average number of churches giving monthly in 1931 was 502, in 1935 the average was 971. We mean now to urge worthy giving as well as regular giving."

The Galilee Baptist Church, Gloster, Dr. E. K. Cox, pastor, increased its contributions to the Cooperative Program for 1935 over the previous year and its budget for 1936 promises a still larger increase for this year. This is especially commendable when it is remembered that Gloster was visited by a severe tornado in the early part of last year.

The Leland Baptist Church, Rev. E. H. Westmoreland, pastor, continues to give 25% of its receipts to the Cooperative Program and increases its budget from \$8,800.00 to \$10,000.00.

The First Baptist Church, Hazlehurst, where Dr. George P. White is pastor, promises an additional \$500.00 to the Cooperative Program in its 1936 budget.

The First Baptist Church, Brookhaven, under the able leadership of Dr. B. Locke Davis, continues to give 40% of its budget to the Cooperative Program and increases its 1936 budget by \$900.00.

The Tylertown Baptist Church, Dr. W. R. Cooper, pastor, has increased the percentage of its budget to the Cooperative Program from 25% in 1935 to 40% in the 1936 budget and has also increased its 1936 budget over the budget for the previous year. They have also built and paid for a nice annex to their church building.

The Lumberton Baptist Church, under the constructive leadership of Pastor J. R. Reedy, is paying off its building obligations ahead of schedule and has increased its budget allowance for the Cooperative Program for this year.

—BR—

## LAYMAN'S DAY

J. T. Henderson, General Secretary  
Knoxville, Tenn.

The Southern Baptist Convention, at its last session, adopted a recommendation to the effect that Sunday, April 5, 1936, be designated as Layman's Day, when an effort will be made to have as many of our pulpits as practicable occupied by capable and consecrated laymen, who will speak on "The Layman and His Church."

The Brotherhood believes that the preparation and service by the laymen who speak will quicken their sense of obligation, and result in more liberal support of all our enterprises, both by them and the laymen who hear.

The preparation for the observance of this day will be entrusted to a key laymen in each association, and it is hoped that pastors and all other leaders will help us to make this day a success. The leader in each association will be furnished a tract suggesting an outline for the address the speakers are expected to make. The speakers will urge all who have made pledges to redeem them up to May 1, also insist that those who have been especially blessed either in a material or spiritual way, or both, make special offerings, and that those who did not make pledges, make an offering before the end of the Convention year.

The Brotherhood Headquarters at Knoxville, Tennessee, will be glad to furnish any number of this tract free of charge to any who may make application.

It is gratifying to know that Layman's Day is being more generally observed from year to year, and it is hoped that there may be a large advance the present year.

## "CHURCH MUSIC"

Pointed Paragraphs

I. E. Reynolds

—O—

### No. 13. Our Denominational Hymnal.

The New Baptist Hymnal, the best all-round song book any Baptist church can use, is a hymnal compiled, edited, and published jointly by the Northern and Southern Baptist Conventions. The committee appointed by the two Conventions was composed of the most able men in church worship and services from the standpoints of theology, literature, musicianship, and practical use. It is free from literary doggerel and music jingle, suitable in any type of service, made up of 450 pages; 353 of the best standard hymns and gospel songs, chants, responses, glorias and amens, with a very splendid responsive reading section. It has complete indices of authors of song poems, and music, with first lines of hymns, metrical outline of tunes, and a most excellent topical outline, with hymns and songs suitable for all programs used in church worship or service. Some reasons why Baptist churches should purchase The New Baptist Hymnal are: 1. It is a book filled with music conducive to a worshipful, inspirational, and helpful spirit, couched in good English with appropriate selections for any occasion; 2. Its primary purpose is helpfulness and service; 3. Its contents are based on need and merit; 4. In addition to its spiritual helpfulness it will greatly aid in growing an appreciation for better church music; 5. It was compiled by a competent committee with plenty of time to do the work well; 6. It is true to Bible doctrines; 7. No expense was spared in securing the best music; 8. Every hymn is singable; 9. Churches using it show denominational loyalty, consistent with ideas relative to literature used and purchased in reference to other departments of church work; 10. It is nominal in cost compared to other hymnals and song books of its size; 11. Proceeds from the sales of it go back into denominational channels to help carry on the denominational program. There are many objections mentioned by individuals and churches to the denominational hymnal, but upon investigation it will be found that these objections are not supported by facts and sound arguments. The New Baptist Hymnal is not too large for the average church. It is not old and out of date for the reason that good music, sacred or secular, never becomes old. The music is not slow and draggy except as the song leader wills it to be. Young people will sing hymns if presented rightly by the song leader. The indices are not complicated if properly studied and used. The cost is on a par with other books of its size. It has more than one hundred well selected and most helpful, familiar gospel songs in addition to the standard hymns. This hymnal does make provision for the music of young writers, if it has merit and character. Why not give the New Baptist Hymnal due and unbiased consideration, thereby putting hymnals in the churches which contain the most wholesome music to be found in any one book for congregational use? Like all other song books and hymnals, it may contain features that are objectionable to some, but why not use it for the book there is in it and help correct and make it the greatest collection of music for general use in our Baptist churches?

—BR—

Rev. Harry A. Borah moves from Oakland, Miss., to Troy, Ala.



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# EDITORIALS

"AND SOULS OF MEN"  
(Rev. 18:13)

This phrase, "And Souls of Men," stands at the conclusion of a long list of merchandise enumerated in the eighteenth chapter of Revelation. The panorama in which is portrayed the conflict between the forces of righteousness in the kingdom of God, and the forces of unrighteousness in the world, is drawing to a close. Babylon as the embodiment of the opposition is doomed and crumbling. It has held sway over the world a long time. The people have paid tribute to her and felt that their existence and welfare were wrapped up in the world system which Babylon represented.

We are not now concerned with identifying Babylon with the Roman Catholic Church, or with the Roman empire or any other particular institution. It may be represented by these or any number of things, even ideas that embody the world spirit as opposed to the Spirit and Kingdom of God. Whatever it is, it is now at the breaking point according to this picture in the eighteenth chapter of Revelation.

It is said that the merchandise which like some brand of beer had made Babylon famous, was now at an end. The hour of dissolution and disintegration has come. There is a long list of these articles of merchandise. It looks like a full page advertisement of a big department store in one of our great daily papers. There is everything (verses 12-13) which the people of that time could be looking for: "merchandise of gold, and silver, and precious stone and pearls, and fine linen and purple, and silk and scarlet, and all thyne wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron and marble, and cinnamon, and spice, and incense, and ointment of frankincense and wine and oil, and fine flour, and wheat, and cattle, and sheep, and horses, and chariots — and bodies and souls of men." Every luxury and one or two items which may be classed as necessities, just about the proportion you will find in any up-to-date establishment.

But the significant thing about it all is the conclusion—"the bodies and souls of men." And we cannot but think this is what was meant to be singled out as calling for the destruction of the whole business. For remember all this that is told us here is by the "voice from heaven." The judgment of God is upon any system which includes the merchandise of the "bodies and souls of men." The margin of the American Revision puts it "bodies and lives of men," while in the text it is "slaves and souls of men."

The Lord will stand for a good many luxuries in the stores and in the homes. But when the traffic involves the "bodies and lives of men" there is a direct challenge to the vengeance of God. Traffic in the lives of people does not necessarily mean human slavery as it once existed. It means trading upon human values, making a profit out of the injury done to men, disregarding the rights of human beings to the full privileges of citizenship, the full opportunity for personal development. It means disregard for moral conditions under which people labor, or the moral and spiritual results that come from the sort of service rendered or the sort of pay given.

Sheep and cattle and horses are ours to do as we please with, but people, never. Even dumb brutes are protected against cruelty by law and by Christian conscience. But human rights are for above these. If the men who work for you have not a fair chance for mental and spiritual development, then you are trafficking in souls and inviting the wrath of God. If school children are made secondary in their interests to factories and good roads which minister to pleasure and profit, then have we taken refuge in Babylon.

If any class or race of people are prevented by our social customs, or our economic standards, from the opportunity to get the best in education, then we are so far short of being Christian. And we need to hear the voice from heaven which says, "Come forth my people out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues."

## JEHOVAH'S SONG IN A STRANGE LAND

Song has long been a natural expression of religious feeling, and a regular part of the worship of the true God. (And just by the way we hope you are reading what Prof. Reynolds is saying on this subject in the Record.)

The Bible and the hymn book make a good library. The prayer book and the hymn book go well together. The Bible has a hymn book all its own. Right in the middle of the Bible is this book of Psalms, intended to be sung and used in the worship of Jehovah.

Every part of our worship should be kept true to its purpose and used only under the direction and inspiration of the Holy Spirit. This is true of preaching, and of praying, and of singing. It grieves us in the depths of our soul when we hear in some entertainment or over the radio or anywhere, a mimic sermon; somebody in mockery or in levity giving an imitation of preaching. The same can be said with all emphasis about praying. Let us have none of this! These things should concern the most sacred sentiments of our souls.

And now what about singing, for this too is a proper part of our worship of God. Do we preserve the same serious purpose in singing? Do we exercise care that it does not become a sacrilege, destroying the very spirit which gives it birth? There is too much of thoughtlessness, too much disposition to convert this instrument of worship into a rollicking entertainment. No religious service is for entertainment; none of it to gratify any aesthetic taste, a mere love of beauty, or to be simply an oral evaporation of sentiment.

Look at the one hundred and thirty seventh Psalm, where there is a protest against the demand of unsympathetic hearers to have some of the songs of Zion reproduced for their entertainment or delectation. Israel is captive in Babylon; their souls are bowed down with grief; their hearts turn to Jerusalem and the temple of God. They express themselves in song and music which are the vibration of their troubled souls. The words are beautiful and the music appealing. No wonder the people who took them captive stopped to listen. And then asked for more. But these troubled souls were not singing to be heard and approved of men. They were pouring out their souls in faith to God. They were confessing sin; they were claiming His promise; they were pleading for His help. They would not prostitute their soul experiences to the entertainment of people who knew nothing of these experiences. "How shall we sing Jehovah's song in a foreign land?"

Do you sometimes feel this way when some who sing the songs of Zion go ripping through them without a thought of the depth of experience which gave them birth? Do you sometimes rebuke yourself for singing the great hymns without a tremor of soul? Only experience can interpret or understand the Psalms, or our great hymns. Don't be in too big a hurry to sing. Ask the Spirit to bring your soul into sympathy with the words you use.

Just one more question: when you hear the Negroes sing their "spirituals," and the last plaintive note dies away, do you applaud loudly with your hands; or do you brush a tear from your eyes? The difference may mean a good deal.

The minutes of Benton County Association just received show twelve churches reporting and one failing to report. Total membership 1,510. Baptisms 57. Half the churches report no baptisms, and half of them report nothing given to missions. Total given to missions \$882.67.

Rev. W. W. Kyzar preached for Pastor J. M. Metts, Water Valley, last Sunday.

And here's a subject that needs some discussion: Why do our churches not observe the Lord's Supper?

A heretic is a man who lifts one teaching of the Bible up above others, and exalts it out of proper proportion. That is what the word literally means. It comes then to mean one who makes divisions. This making divisions is a natural result, because in this way he attracts people with a certain type of mind and repels others. The thing he is preaching may be absolutely true, but it is held all out of proportion. It is like one tooth in your head which stands up above all the rest and so is forever making trouble. We once heard a young man tell the mathematics professor that in working out the problem he had missed the answer by only three inches which made practically no difference. The professor replied, "It would make a big difference on your nose." A preacher can split a church by preaching one thing all the time, and what he preaches be gospel truth. Let's not harp on one string. Let's not feed the people on just one item of diet. They'll soon have spiritual pellagra. Paul tells Timothy he is to preach all the truth without partiality or preference. A man who preaches all the time the social obligations of the gospel is a heretic, and so is the man who never preaches these.

The whiskey element in the legislature has introduced a bill for the sale of liquor by the state similar to the one which the legislature three years ago referred to the people and which the people turned down by an almost three to one majority. They do not propose this time to refer the matter to the people or give them any chance to express themselves. These whiskey representatives propose to take it in hand and thrust liquor on the people against their protest. We have never known any body of legislators to undertake a more highhanded procedure. It is not likely they can get away with it, but the temperance forces of Mississippi cannot afford to relax their efforts for a moment. Now is the time for you to be heard from. It will be too late two weeks from now. One of the most impudent features of the bill is a so-called local option clause. But this requires a petition by fifty per cent of the voters of a county even to get an election. And if no election is held the county is condemned to be wet. No such requirement of fifty per cent to call an election has ever been proposed. And everybody knows the extreme improbability of getting fifty per cent of the voters to sign anything, or even to vote on anything. It is intended to hog-tie the people.

The Bible Vs. Modernism is a new book on an immensely important subject for those who wish to study out the historical and scientific proofs of the accuracy and credibility of the Bible, as these have been assailed by people of the modernistic type. This is a helpful and satisfying book to those who are seeking outward support for the historicity of the Book. It has been some time since we were troubled with doubts on this subject, for contact with the Bible itself has been so satisfying to all the demands of our mind and soul that we have not felt the need for external testimony to support it. But this book will help those who may have questionings, and those who may wish to help others in doubt, or to confute those who think they know more than those who wrote the Book as to the subjects treated. The authors are Allison N. Trice and Charles H. Roberson, the latter particularly a student of science and teacher of the Bible. It is published by Rock City Publishing Co. of Nashville, 110 7th Ave., North. The book is in five parts: (1) Destructive Criticism, (2) External Evidence, (3) New Testament Criticism, (4) False Claims of Evolution, and (5) Influence of Education. The authors show a familiarity with archeology and kindred sciences which inspires confidence in what they say. Students of this subject will find it interesting and helpful.

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## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

*This one thing we do, pay our debts.*

### INTEREST GROWING

Interest in the Five Thousand Club is growing faster at this time than at any period since its launching. To date, Clinton Church is leading all others in the State with one hundred members. We received forty-one pledge cards in one mail from West Point First Church, accompanied by check for \$267.00. Some paid in advance. The church expects to receive other members. The church at Drew has made a splendid record. The First Church, Vicksburg, has the Club in its budget; also Brookhaven, Holly Springs and some other churches. The month of February will yield \$1,000.00 from the Five Thousand Club. By the proper attention, within two months the Club will be yielding \$5,000.00 per month. All it needs is the proper encouragement by the pastors throughout the State.

The Five Thousand Club will teach the value of many small gifts as Kress, Woolworth and other chain stores have taught the value of many small sales.

### EXPLANATION

Some brethren have wondered why the conferences planned for this week did not cover the State. The reason is that Dr. Maddry first thought he could give six days. After the writer had sought to distribute them over the entire State, Dr. Maddry learned that he could spare only four days. The four places where the conferences are being held this week had already accepted. The other two had not been heard from. We, therefore, felt under obligation, since these brethren had accepted the conferences, to carry out the plan. We first planned for a conference in Hattiesburg, hoping to reach further towards the coast, but because of the day of the week for which we first planned it was thought by the brethren of Hattiesburg that a conference could not be held with much profit.

Another element which entered in was that we had to take into consideration an itinerary which would accommodate our visitors from without the state.

### TREASURY HONESTY

In the recent annual meeting of Baptist State Secretaries, it was stated that in some churches hundreds, and perhaps thousands, of dollars which had been contributed for denominational work had been used for local church expenses. The donors were told that a certain percentage of their contributions would be sent to objects contained in the Cooperative Program. The treasurers of the churches, however, for some reason or other and without the knowledge of the donors diverted the funds from the interests for which they were intended and used them at home.

The above was said concerning churches outside of Mississippi, but it has come under the observation of the writer several times that a similar practice has been followed by treasurers of some churches in Mississippi. Some churches which receive contributions every Sunday have sometimes waited three months before sending in contributions to the State Board office. The contributions which should have gone to Orphanage, Hospitals, Schools, State, Home and Foreign Missions and Aged Ministers' Relief were used to pay local church obligations contrary to the promise made to the donors when pledges were taken. In one case, a treasurer had kept back denominational funds for a period of two years. Recently in a series of conferences it has been discovered that quite a number of treasurers have held back funds which the church

thought had been sent for denominational purposes. Even the pastors were astonished to learn that the treasurers had not kept faith with the churches.

The above is said in order that churches may receive monthly reports from their treasurers and know what is being done with the funds contributed. It is the purpose of the Board office to publish the receipts from churches, and deacons and pastors are requested to check up and see if the funds contributed by the members are being sent according to the instruction of the churches.

Judgment must begin at the house of God. Dishonesty is unpardonable any and everywhere. But dishonesty with trust funds is the height of dishonesty. It is unpardonable everywhere. It is always a deliberate act, premeditated.

The Board office desires to publish receipts in order that the churches may have opportunity to check up on the Board office as well as on their church treasurers. It is by no means a pleasant duty to have to call attention to these facts, but discoveries have revealed the necessity for it.

## LET'S GO

By A. L. GOODRICH, Circulation Manager

*"Ask the People and They'll Subscribe"*

### GOING PLACES

#### Enterprise:

ING added to the name above describes Pastor D. L. Stennis. He had everything in good shape and with Pastor Edmonds of Shubuta and others, a representative crowd was on hand for the conference. We expect good results from this meeting as several pastors promised Record campaigns soon. And what a lunch those good women served! Clarke County has Records going to the following post offices: West Enterprise 4; Sumrall 9; Stonewall 2; Shubuta 7; Quitman 80; Pachuta 1; Enterprise 4; DeSoto 1; Crandall 2.

#### Beaumont:

The beloved A. L. O'Briant is pastor here and that's enough to guarantee a well organized work. Moderator T. W. Hembree started and stayed on time, giving all a good hearing with a good dinner that resisted any reducing resolutions.

Some pastors present at this meeting have already started Record campaigns with others promised.

Perry County post offices on our mailing list are: Richton 7; New Augusta 15; Beaumont 11.

#### Salem (Covington County):

Rev. R. Houston Smith is pastor and evidently his initials, R. H., stand for Real Hustler. That's what his people said about him. We asked 'em—they subscribed. Pastor Smith has already started a Record campaign and others have promised.

Covington has subscribers at the following post offices: Seminary 7; Sanford 4; Mt. Olive 56; Collins 15.

#### Prentiss:

We were not needed at Prentiss as nearly every member at Prentiss is a subscriber, but Jefferson Davis County being one of the leading counties of Mississippi in Record subscriptions and having some of the most loyal pastors of the State we went seeking "pep" for ourselves, rather than to give some.

If all pastors had Record readers like Pastors Green and Farr our work would be as useless as a B. Y. P. U. quarterly on Sunday night. Here are the post offices listed in Jefferson Davis County: Prentiss 89; Carson 30; Bassfield 54.

#### Bay Springs:

We found Pastor Richardson moving in and Pastor Carter moving to Clarke County. The new pastor is enthusiastic about his work. Pastor Carter left more than 50% of the families subscribing for the Record. Brother Richardson says he is going to try to make it 100%.

Jasper County is another good county "Recordly" speaking, as the following shows: Vossburg 2; Stringer 4; Rosehill 10; Louin 29; Paulding 1; Moss 1; Montrose 20; Heidelberg 52; Bay Springs 36.

#### Brandon:

The best crowd of the week met us at Brandon. Secret, the W. M. U. had combined their county rally with the Fellowship meeting.

Several Rankin County pastors promised campaigns and Pastor McKee of Brandon was in the midst of his.

Rankin County has the following number of subscribers: Value 3; Star 16; Sand Hill 1; Puckett 8; Pelahatchie 24; Johns 1; Goshen Springs 6; Florence 60; Fannin 1; Brandon 10.

#### Magee:

Eighteen churches were represented at Magee and the lunch left would have fed 18 other churches and then some. But Pastor Parker and those Magee folks are doers.

The people heard all of us with interest. Like some other counties, Simpson is a good Record county with the following subscriptions: Magee 41; Weathersby 2; Shivers 7; Sanatorium 31; Pinola 22; Mendenhall 17; Harrisville 10; D'Lo 3; Braxton 6.

#### Union:

A good and representative crowd was on hand at Union. Montie Davis seems to be the right man in the right place. He gave one of the best devotional addresses we have heard in a long time. Several pastors were present and promised Record campaigns soon. Newton County has the following post offices represented on our mailing list: Union 39; Stratton 3; Little Rock 6; Newton 58; Lawrence 3; Hickory 23; Decatur 23; Conehatta 5; Chunky 3.

#### Spring Creek (Neshoba County):

Another full house was on hand at Spring Creek. But several progressive pastors in Neshoba County guarantee such. Pastor Burnett is also moderator and that means things started and kept going. Brother Lester Nicholson is the new pastor at Deemer and reports indicate that he will be heard from. Neshoba is another good Record county as the following figures show: Deemer 6; Neshoba 18; Philadelphia 232.

#### Philadelphia:

One day spent at Philadelphia preparing for a special Philadelphia edition was one of the most pleasant of the year. Laymen Walker Jones and Monroe Williams were our sponsors, due to illness in Scotchie McCall's home. And what good sponsors they were. We finished a job that usually takes two days in less than one day. While in Philadelphia we enjoyed the hospitality of Scotchie and Mr. and Mrs. Everett Cole. We want to return to Philadelphia. Philadelphia church has more subscribers than any other church in the state. But it is not the largest.

"Ask the people and they'll subscribe."

### FREE RECORDS

The March 19 issue of the Record is to be a special 5,000 Club edition. If pastors will send a list of the heads of families of their church we will send this issue without charge. Lists must be in our hands by March 16. SEND IT NOW.

### THANK YOU

Mrs. Roy Lewis, Derma; Mrs. E. C. Pitts, Brookhaven; Rev. H. E. Jordan, Columbia; Miss Lora V. Smith, New Albany; Rev. A. P. Wells, Shubuta; Mr. C. K. Pearson, Rowlands; Rev. O. H. Richardson, Shannon; Rev. L. V. Young, Hazlehurst; Mrs. Lula N. Norris, Sunflower; Mrs. L. L. Coleman, New Albany; Rev. J. N. McMillin, Louisville; Mrs. J. N. Nesmith, Yazoo City; W. E. Darnell, Brandon; Mr. Willie L. Hiatt, Iuka; Mrs. J. O. Ritter, Durant; Mrs. J. W. Daniel, Meridian; Mrs. A. R. Winstead, Benton; Mrs. J. W. Walker, Sardis; Mr. P. C. Barnett, Castor, La.; Rev. R. L. Breland, Coffeeville; Mrs. L. C. Jones, Indianola; Rev. R. A. Morris, Holly Springs; Mrs. W. F. Mathews, Kewanee.



## HYMN FESTIVALS

Ernest O. Sellers

During the past two or three years a most encouraging movement has arisen in England and Canada, that of the holding of Hymn Festivals. The movement is being fostered in this country by the Hymn Society of New York City.

The movement is appropriate now that we are witnessing a decided increase in the publication of new hymn books. It is at the same time valuable in that it calls for a more thorough exploration of the material to be found in the unused portions of practically every hymn and song book already in use.

A Hymn Festival is a service of worship in which hymns receive special emphasis. They are carefully planned, joyous in character and more elaborate than the customary services. They call for honest preparation and painstaking study. There should be a general theme for each program and only material of known and accepted standards used. These festivals are not informal programs of favorite hymns nor are they an appeal to the emotions other than those which naturally follow the use of tested, scriptural and dignified hymns used with proper (and preferably familiar) musical settings.

Hymn material may be grouped about such subjects as faith, the growth of the Kingdom, or it may stress the Kingdom of God upon earth bringing in peace, justice and brotherhood. Hymn material can be assembled to emphasize the contributions of different faiths, branches of the church or nationalities. Historical matters regarding authors and composers of the music is also effective. A service based upon the life of Christ, such as His coming to earth, mission among men, ever-present Friend, Helper and His Second Coming with finally, "Worthy Is the Lamb," will be attractive and have excellent teaching results.

Joy, as set forth scripturally by His coming, when He labored among men, His social contacts, when men accepted Him, wherever He reigns, has proven popular.

Such programs are for people of all ages, contain much variety and should use responses, chants and Scripture readings. The regular hymnal is the proper source of material but there is enough in nearly every song or hymn book to make the selection easy. A brief message, one in keeping with the subject of the festival or the object of the program, should also be a part of the exercises.

For the earnest honest student there is an increasing abundance of books being published that give a correct history of most of our great hymns, their composition or facts regarding the authors, also the composers of the music.

There are many ways of singing hymns. Stanzas and refrains can be used antiphonally or sung in unison . . . generally this last as a climax. Verses may be interspersed with Scriptures or meditations. They may be sung as prayers, by solo voices, quartets, choirs, children's choruses but by the congregation chiefly.

The organist and choir leader, cooperating with the pastor, must work up the details and plan the rehearsals needed. The congregation, by the use of printed (or mimeographed) programs, ought to know every detail so as to intelligently and enthusiastically participate.

Reports from those who have presented worth while and honestly prepared Hymn Festivals is that they have proved inspiring in rendition, well attended by the public, fruitful of intellectual interest and spiritual power. One danger should be avoided, that of appealing too much to the idea of entertainment. This can be done by giving a large place to congregational participation and guarding the spirit in which the program is projected. Organ compositions and the anthems used should be based, for the most part upon well known hymns.

The Hymn Society, 67 West 44th St., New York City, will furnish further information and has published a series of papers which are sold

at a price to cover cost. Postage should be enclosed for reply to all inquiries.

—Music Department,  
The Baptist Bible Institute,  
New Orleans, Louisiana.

## NEW ORLEANS INVITES THE 1937 CONVENTION

To the Baptist Brotherhood of  
The Southern Baptist Convention  
Dear Brethren:

I am authorized by the Pastors' Conference of New Orleans, the Mayor, the Chamber of Commerce, the Hotel Association, and the two South-wide institutions of New Orleans to invite you to hold your 1937 Convention in this—the South's most interesting city.

We will place at your disposal absolutely free of cost to you one of the finest municipal auditoriums in the South, seating 10,000 people, and suitable for both the Woman's Convention and the Southern Baptist Convention.

We guarantee a minimum flat rate in all of our hotels, and we further guarantee that the food prices in all of our hotels and first-class restaurants will not be raised above the normal prices that obtain in our city.

We will place all of our missionaries of the Home and Foreign Board in the hotels as our guests, and we will take care of the regular expenses incident to the Convention as required by the entertaining city.

Your presence in this city will greatly strengthen our Baptist position and the work we are trying to do. From this point of view, New Orleans makes an appeal for the Convention that no other city in our territory in the very nature of the case can make.

We want you in New Orleans!

Sincerely yours,

John A. Huff,

General Chairman

BIGOTS, QUAKERS, METHODISTS  
By C. H. Spurgeon

A Protestant on one occasion was bidden to bow down before the cross when he was about to be knighted, and many others did so. "It is only a form, you know," they said. "But," said he, "by God, I won't." And they called him "By God," and afterwards others who stood out boldly in the same way were called "By Gods," or "Bigots." So that tone of refusal has become a term of reproach. Here is a grandest bigot of all! Daniel is his name. He will pray. They will throw him into a lions' den. "The bigoted fool!" Ah, yes, but God did not discountenance his unswerving uprightness. He had said before his God that he would do the right, and the right he did, whatever might happen. Young men and young women, I would like you to go to school before Daniel and learn to say, "Whatever happens, we cannot lie, cannot do the wrong thing; we cannot believe what men teach us, when contrary to God's teaching; we cannot give up prayer and personal holiness, whether there be a lions' den or no lions' den."

Years ago, when a man spoke of the things of God with great emotion, so that he quaked with holy trembling, they called him a "Quaker." It was but acknowledging that a power was influencing the man which the world did not understand. And when other persons were methodical and precise in their lives, they called them "Methodists"—persons who lived by method and rule. They needed not to be ashamed of that, and they were not. It was only another way of the world's pointing them out, and saying "These are God's people." They thought it a sneer and meant it for a sneer, but it was an honor. To be called "Jehovah's man" was an honor to Jeremiah; and to be called by any of these nicknames, which signify that we belong to God, is an honor to aspire after and not to be regretted. May we all win some opprobrious name, and wear it as our title of holy chivalry.

WATCHING GOD IN BIBLE STUDY  
The Benefits of this Method of Bible Study  
(Continued)

VII

Eldridge B. Hatcher

4. It will make the Bible a new book to the reader. In my Old Testament Bible class last summer was a woman of high intelligence and Christian character and in the class I often suggested to the students that they watch God in their Bible study. A few weeks after the close of the semester she wrote me as follows:

"My dear Dr. Hatcher:

"I cannot resist the urge of my heart to tell you . . . that your urging that we 'watch God' has made the Old Testament a new book for me."

This proved that the plan "worked,"—at least in one case.

I presented this plan of Bible study at the Sunday morning service in one of our large city churches and on the next Sunday the Sunday school superintendent said publicly to his Sunday school: "I have been reading my Bible this week according to the plan suggested by Dr. Hatcher on last Sunday and it has made my Bible a new book to me." This it was again,—a "new book" to him.

This writer can say in very whole-hearted fashion that this plan of watching God in Bible study has made his Bible a new Book to him.

In my Bible classes here in the college there are 115 young ladies and I have this session been testing this method with them and they have almost unanimously (in individual notes to me) declared that the plan has made the Bible a new book to them.

Why does the Bible become a new book to such students? Because they are reading it in a new way. Suppose one should read the book of Jonah as the story, not of Jonah, as he has done in the past, but as the story of God. The book will then seem new.

## 5. It is the key to understanding the Bible.

In the first place it is the key to understanding God. I decided one evening to read the 11th chapter of John,—the account of Christ raising Lazarus from the dead—not as I had usually read it before (watching chiefly the human characters in the story) but watching chiefly Christ, with my eye upon Him from beginning to end. As I moved through the chapter there flashed into my mind new ideas about Christ—His nature, His plan of redemption, etc.—which had never come into my mind before. Why? I think it was because now I was watching chiefly, not the human characters in the story, but Christ, and as I read, keeping my eye upon Him, the door of my mind was opened towards Him and He loomed before me in a new light.

But secondly, it is the key to understanding the Bible as a whole. Why? Because God is the subject of the Bible. If we would understand any book we must, while studying it, look chiefly for its subject.

Let us suppose that an author writes a book to show the greatness of Mr. Roosevelt. In that book he tells about the children, the servants, the secretaries, etc., of Mr. Roosevelt and various other factors in his life. Suppose, the author of the book, finding a person deeply absorbed in reading it, should ask him the reason of his interest and in reply the reader should start talking about the wonderfully interesting servants of Mr. Roosevelt. Would not the author cry out "Why, friend, I wrote that book not to get you to praise those servants but Mr. Roosevelt. He is the subject of the book and you must keep your eye on him if you would understand my book. Read about his servants, of course, but do this because of what they show about Mr. Roosevelt." How impossible to understand the Bible as a whole if, in reading it, we do not seek chiefly for its picture of God. When we do thus keep our eye upon God in our Bible study, the book will open to us its secrets, and we will better understand the book as a whole.



# INFORMATION CONCERNING THE SAINT LOUIS CONVENTIONS

By Austin Crouch

## Date of Meeting

The Woman's Missionary Union will hold its sessions, beginning Tuesday morning, May 12, and closing Wednesday night, May 13, in the music hall of the Saint Louis Auditorium.

The Southern Baptist Convention will hold its sessions, beginning at 9:30 A. M., Thursday, May 14, and closing at noon on Monday, May 18, in the Saint Louis Auditorium.

A joint program of the Northern and Southern Baptist Conventions will be held beginning Monday afternoon, May 18, and closing Tuesday night, May 19. The Northern Baptist Convention will be in session May 20.

## Railroad Rates

The various Railway Passenger Associations, covering the territory of the Southern Baptist Convention, have granted a rate of one and one-third (1 1/3) for round-trip tickets on the Identification-Certificate Plan. This plan applies to the Southeastern Passenger Association only from certain points. It will be necessary for messengers to the Woman's Missionary Union Convention and to the Southern Baptist Convention to have Railroad Identification Certificates in order to take advantage of the one and one-third (1 1/3) fare round-trip rate.

The Southeastern Passenger Association has daily reduced rates, open to the public, which will be in effect. As these rates are open to the public it will not be necessary for messengers availing themselves of these daily reduced rates to have Railroad Identification Certificates.

Tickets requiring Railroad Identification Certificates will be on sale on the following dates: Arizona, New Mexico, Oklahoma and Texas, May 6 to May 15. All other points the tickets will be on sale from May 7 to May 16.

It is impossible to give exact railroad information covering every point in the Southern Baptist Convention territory; therefore, to avoid any confusion concerning railroad transportation, messengers should ask their local ticket agent for information well in advance of the time of their departure for the Convention. If messengers find it necessary, after consulting the local ticket agent, to have Railroad Identification Certificates, they may secure these by writing to the Executive Secretary of the State Mission Board in the state in which they reside.

## Hotel Accommodations

The headquarters for the Woman's Missionary Union will be the Hotel Jefferson. The headquarters for the Southern Baptist Convention will be the Hotel Statler.

A list of the hotels, endorsed by the Saint Louis Convention Bureau, has been furnished to all of our denominational papers. Messengers should write direct to the hotel of their choice for reservations.

Messengers desiring reservations in private homes and boarding houses, should write to Rev. E. G. Walker, Chairman Housing and Rooms Committee, 4930 Nottingham Avenue, Saint Louis, Mo.

## THE PESSIMIST

By B.

There was an old woman and what do you think?  
She'd nothing to live on but victuals and drink;

Not a "rag to her back" she declared, except clothes,  
And to her poor feet only stockings and shoes.

She had nothing to live in excepting a home,  
And nothing but furnishings for her best room;  
She'd no way to get round in the house but to walk,

And no way to tell all she thought but to talk.

She'd no jewels to wear on her fingers but rings  
And nothing about her but people and things.  
So, forlorn and unhappy she lived in distress  
And thought all the world was a terrible mess.

# DISTRICT ASSOCIATIONS

—o—

The Five Year Promotional Program of the Sunday School Board with "CHIEF EMPHASIS ON THE DISTRICT ASSOCIATION" now launched, causes sober thinking and should enlist a solid following of Southern Baptists.

## Preliminary Work

Are there some preliminary adjustments and additional undertakings that would assist the present movement in doing a more constructive and permanent work? If so, What? How?

## STANDARDIZE THE ASSOCIATION.

### How Standardize Associations?

Southern Baptists do but four things:

1. The work of Organization.
2. Educational Training.
3. Missions.
4. Evangelism.

Every Baptist church stands for the above four things and Southern Baptists through our Sunday School Board can adopt a Standard of Excellence for associations as was done for Sunday school, B. T. U., classes, etc.

### A Suggested Standard

1. Every church to have an adequate organization; Sunday school, B. T. U., and W. M. S., also, Brotherhood wherever practical.
2. That each church adopt as a goal for its respective organizations the Standards of Excellence as recognized by the Southern Baptist Convention and that each shall conduct a study course in each of these departments at least once a year.
3. An offering from every church at least quarterly for the Cooperative Program.
4. A well planned evangelistic program for each church and a cooperative-association-wide evangelistic campaign every two or three years, avoiding conflicts and giving opportunity for the most far-reaching cooperation.

### Seven Reasons for Cooperative Associational Evangelism

1. It will speedily and materially assist in reaching the Standard of Excellence for Associations, deepen the fellowship between rural and city churches, and thereby enlist the unenlisted.
2. Along with the all-comprehensive and pervasive teaching and training now being done by our expert board workers, EVANGELISM of proper depth, content, and height is essential if we will grow a well-rounded apostolic denomination. (GOD CALLED EVANGELISTS AS SURELY AS HE CALLED PASTORS AND TEACHERS.)
3. Give out many more awards in our educational training and do it better if a simultaneous training course is held the week preceding associational evangelistic campaigns, then carry these trained workers through evangelistic fires that will melt them together in the church and weld them to the Lord's world program.
4. Cooperative associational meetings will win multitudes to Christ.
5. Develop through such cooperation great preachers and workers.
6. Bring through cooperation the best that Southern Baptists have to both rural and city churches alike.
7. Pay Southern Baptist debt. How? Five meetings each in all associations in the Southern Baptist Convention in the next ten years will accomplish the above, defray its own expenses and pay Southern Baptist debts.

—Rev. N. R. Stone, Pastor 41st Ave. Church, Meridian, Mississippi.

—BR—

Miss Sallie Paine Morgan, dean of students of Randolph-Macon Women's College, Lynchburg, Virginia, who graduated from Blue Mountain College in 1929, is spending a few days on the campus visiting her alma mater. "A college is as strong as its alumnae association," Miss Morgan stated in a chapel talk today, "and I am joining with the students and alumnae of my alma mater in loyalty, love in their effort to advance the National Alumnae Association and the college."

# TWO SCOTCHMEN

"They That Trust In Riches"

By B.

—o—

There was old Bob McGit and old Sandy McGreedy

Had nothin to give to the sufferin and needy  
They always dressed plain and they always looked "pore"

And always talked pesky and pouty and sore.  
"As for people and causes in all this distress"

They always declared, "It's a pretty safe guess  
If they had all worked and had saved as we've done,

As to want and distress there'd be mighty near none."

Well, they had the Scotch thrift about which they both raved;

They worked and their neighbors all knew that they saved.

They had some cash in bank and some money on loan

But they held that this money was strictly their own.

They'd made it themselves and no one could say  
They should use it in any particular way.

Then the crops all went bad and the prices went low;

The depression was hittin a terrible blow;  
And the bank went to smash with the shekels they'd stored,

And their loans were all lost which they'd thought well secured.

Then they went almost raving distractedly mad;  
They had lost all the ground of contentment they had.

—BR—

Our people are probably familiar, by reason of their reading the daily papers, with the situation of the liquor question in our legislature. But this situation changes from time to time. At this writing the bill which forbids the sale of beer and wine is in the hands of the committees of the House and Senate. The chairman of the House Committee is not in sympathy with the bill and it has been hard so far to get it out of the committee for consideration by the legislature. But an effort is being made by those favorable to the bill to force it out. The probability is that when it is brought out it can be passed. But you may help in this matter by writing to the legislators from your county.

Why did we have civil war in this country in 1861-65? Everybody knows that it was because of the slavery question. The slavery question was behind the states rights question. But why could not the slavery question be settled without war? It was settled without civil war in other countries, in Great Britain; in Brazil and other places. It could have been settled without war in this country. Why was it not done? The answer is because our religion did not take the matter in hand, and it was left to the civil authorities to handle it. Where religion is the controlling factor in social questions, they can be settled amicably and peaceably. When religion falls down on the job or refuses to do its proper work, then those who handle the sword must settle it. Religion appeals to reason and to conscience. Its weapons are truth and persuasion. The weapon of the state is force. The slavery question had to be settled and there was but one result possible. We ought to learn our lesson. All social problems ought to be settled on the basis of religion, on the basis of righteousness. It is the duty of Christians to seek such a solution to every social problem. If we turn away from the task or fall down on the job, or bungle the business, then it will be up to the state to step in. And when the state steps in, everybody knows that the state's only weapon is force. The final appeal is to the policeman, the national guard, the standing army. Those who oppose the churches taking any interest in the solution of social questions are just passing it to the state and inviting the sword as the final means of deciding the problems.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Corresponding Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

The following Constitutional changes were presented by the Constitution Committee to our Executive Board last December. The proposed changes were adopted by the committee to be recommended to the state meeting in April:

### BY-LAWS

#### Article VIII—Executive Board

Section 1—(reads at present)—The Executive Board shall be composed of the President of the B. W. M. U. Convention, the Vice-President of the B. W. M. U. Convention, eight district chairmen, eight district young people's counselors, State Young People's Secretary, College Correspondent, Personal Service Leader, Mission Study Leader, Stewardship Leader, Margaret Fund Trustee, Training School Trustee and four members at large irrespective of district. The President, Corresponding Secretary and Recording Secretary of the Union shall hold like positions on the Executive Board.

(Suggested changes make it read as follows): The Executive Board shall be composed of the President of the B. W. M. U. Convention, the Vice-President of the B. W. M. U. Convention, the Corresponding Secretary, Treasurer, Recording Secretary, eight district chairmen, eight district young people's counselors, State Young People's Secretary, College Correspondent, Personal Service Leader, Mission Study Leader, Stewardship Leader, Margaret Fund Trustee, Training School Trustee. The President, Corresponding Secretary, and Recording Secretary of the Union shall hold like positions on the Executive Board.

#### Article VIII—Executive Board

Section 2—Meeting—(reads as follows)—The Executive Board shall meet semi-annually, the first meeting to be held at the same time the annual session of the Union is being held and the second at the same time the State Convention Board is in session. The Executive Board shall arrange programs for the annual Convention, shall manage affairs of B. W. M. U. between annual meetings, in accordance with the Constitution and By-Laws, and transact any business committed to it at the annual meeting. The expenses of attendance upon Board meetings shall be provided from W. M. U. budget. Nine members shall constitute a quorum."

(The suggested change is made in the last two sentences)—it reads as follows:

"The expense of attendance upon second Board meeting shall be provided from W.M.U. budget. Nine members shall constitute a quorum."

### BY-LAWS

Article XI—Nominating Committee, (reads at present)—The Nominating Committee shall consist of eight members, one from each district, to be chosen from the delegates who are present at the annual meeting from their respective districts. This does not debar the parliamentary privilege of nominating from the floor after the committee report has been presented.

(Suggested changes make it read as follows): "The Nominating Committee shall consist of eight members, one from each district, same to be nominated by their respective districts at the annual district meeting; they shall bring recommendations from district as to chairman and young people's leader. This does not debar the parliamentary privilege of nominating from the floor after the committee report has been presented."

(Under the same Article pertaining to the duty of the Nominating Committee, it reads as follows at present):

First—To nominate President, Vice-President, eight District Chairmen, (one from each of the eight districts of the state), eight Young People's Counselors, (one from each of the eight districts of the state), Recording Secretary, College Correspondent, Personal Service Leader, Mission Study Leader, Stewardship Leader, Training School Trustee, Margaret Fund Trustee and four members at large. Also State President of Southern W. M. U., the last named to be elected at the annual meeting as provided for in the By-Laws of the Southern W. M. U.

The suggested change in the above is to leave out "and four members at large."

### CONSTITUTION

Article VI—(Reads at present)—Devotionals: "All meetings of this body shall be opened and closed with devotional exercises."

Changed to read: Article VI—Conduct of Meetings—"Every session of the Woman's Missionary Union shall be opened and closed with religious exercises."

We are expecting good returns from all societies for Home Missions, that made such preparation.

Sunflower, Miss., Feb. 26, 1936.

Dear Miss Traylor:

We had our Mission Study Class Feb. 25 and after studying "Who Is My Neighbor" we feel that our lives can never be quite the same narrow ones we have been living. Our attendance was larger than any we have ever had and every one said the study was the most interesting.

This, I think was due to several things. First, preparation had much to do toward our success. We bought twelve copies of Mrs. Aulick's book and as soon as the owner read it she passed it to some one else. In this way every member had a book and 70% reported having read it. Next, the teachers were selected in plenty of time and each one had prepared posters and souvenirs as suggested in the back of the book. Last, the class has been the subject of our prayers for weeks.

Mrs. McEachern, our mission study leader, entertained us in her home. At ten o'clock we began our study. At noon we were served a most delicious turkey dinner. The study was concluded by three in the afternoon. After tabulating the results we found that 80% of our members had attended and five visitors, among these an Inner Circle member and a Y. W. A. girl. 50% of our members had part on program and 70% of the members took the examination. Our Week of Prayer can not fail after this wonderful study. Truly our minds have been informed, our hearts warmed and our vision enlarged.

I'm asking you to send me the following:

Mission Study Card No. 1, 2.

Mission Study Card No. 2, 1.

Seals, 14.

Sincerely,

Mary L. Holland, President.

Josie S. McEachern, Mission Study  
Chairman.

### YOUNG PEOPLE'S COLUMN

The Hinds County Y. W. A. held its semi-annual meeting in Clinton Baptist Church last Friday evening. Dr. J. W. Beagle, Superintendent of Missions in the Homeland, was the main speaker. His message was primarily concerning our work among the Indians and a special appeal to be faithful during the Annie W. Armstrong Offering for Home Missions.

The theme of the program was "Golden Memories" with the rainbow theme carried out in decoration and program favors. Katherine Rogers, president of the Y. W. A. at Clinton, gave the welcome—"Diggin' for You." Frances Allred of Jackson responded with some "Happy Nuggets." Ava Collier gave some "Golden Memories of Sunbeam Band," as she thought back on what Sunbeam had meant to her. The Hillman quartette sang "Memories." Reports were given from First Church, Jackson; Calvary Church, Jackson; Griffith Memorial, Jackson; Davis Memorial, Jackson; Grace McBride, Baptist Hospital; Terry; Clinton; Hillman College. Miss Nellie Ruth Hearon, the president, presided over the business session and served as toastmistress. Mary Beth Lasseter brought the lovely program to a close with "The End of a Perfect Day."

"God's World Plan" . . . . A new Missionary Bible Study for Intermediates, by Mrs. A. L. Aulick. Order from W. M. U. Headquarters, 1111 Comer Building, Birmingham, Ala. Price 20c. (In mimeograph form).

"The Bible a Missionary Book" . . . . New Bible study book, by Dr. J. B. Lawrence. Price 35c. This book to be used by Y. W. A.'s instead of "Ministry of Women."

The G. A. of Brooksville Baptist Church, under the capable leadership of Mrs. Carey Cox, held a Stewardship Contest on Sunday evening, Feb. 9th. Six girls took part with the judges' decision as follows: 1st, Nettie Holmes; 2nd, Uauline Wilson; 3rd, Doris Elaine Triplett.

Nettie will represent Noxubee County at the District G. A. Camp in June.

—Brooksville Reporter.

The Booneville Independent says: "We just can't come to the idea of legalizing whiskey in Mississippi. Whiskey and the machine age are not compatible. And this tax excuse is a poor one. No nation has ever lightened its tax burden by a whiskey tax. The consumption of whiskey destroys the hen that lays the golden egg, destroys our man-power, the nation's greatest wealth."

A secular paper published in Elizabeth City, N. C., speaking of the drunkenness which attended the President's birthday ball in that city, given to raise money for victims of infantile paralysis, says, "The amount of money raised for victims of infantile paralysis at Warm Springs wouldn't begin to buy the amount of liquor consumed at that ball." The devil always charges high for his services in any philanthropic enterprise.

PASTORAL CHANGES: J. H. Smith goes from Franklin to Gibsland, La.; P. G. Watson goes from Cambridge, Md., to Red Bank Church in Virginia; W. H. Hughes from Petersburg to Capps, Texas; Fred A. McCauley goes from Oklahoma to Bell-Mead Church, Waco; T. G. Wetherton resigns Capitol Hill Church, Oklahoma City; O. M. Seigler of Americus has been called to Canton, Ga.; B. B. Burks has been called to Gordo, Ala.; J. A. Smallwood has been called to Eleventh St. Church, Birmingham.

Hal Itosis—Has your husband a good ear for music?

Sal Hepatica—I'm afraid not. He seems to think that everything he hears played in a church is a lullaby.



# The Baptist Record

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729 Park Drive, N. E., Atlanta, Ga.

## EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

### Brother J. P. Crenshaw

J. Pleas. Crenshaw was born in  
Neshoba County Dec. 20, 1873, son  
of Mr. and Mrs. Anel D. Crenshaw.  
He united with New Hope, now  
Neshoba Baptist Church, Aug. 1890,  
baptized by Rev. L. B. Fancher. He  
was a member of Neshoba Baptist  
Church when death came. He mar-  
ried Miss Lucy Bassett on Nov. 22,  
1900. To them twelve children have  
been born, two of whom have died.  
January 31, 1936, death came to  
him. He was buried in the Neshoba  
Baptist Church Cemetery. Brother  
Crenshaw was a good man. The  
writer was his pastor for several  
years and found him to be loyal and  
true. May the Father console the  
sorrowing widow and children.

—o—

The Western Recorder: "From  
our friend, Dr. T. T. Martin, of  
Blue Mountain, Miss., we learn that  
his son, Theodore, who graduated at  
Georgetown last June, is expected  
to be a student at the Southern  
Baptist Theological Seminary this  
fall. Dr. Martin's own father before  
him was a minister, and it is fine  
to know that this young man feels  
called to follow the footsteps of his  
father and grandfather." If he  
measures up to his predecessors he  
will be a power.

A card from Miss Elsie Breland,  
daughter of Dr. Clyde L. Breland,  
Richmond, Ky., says: "Bobby is in  
the hospital recovering from an ap-  
pendix operation. . . . Don't worry  
about him, his condition is satisfac-  
tory." Trust the young man is well  
ere this.

The North Central Baptist Bible  
Study Union met at Central Church,  
Grenada, February 17th, where a  
good program was rendered. The  
attendance was very good. The  
writer was unable to attend. Rev.  
N. B. Saucier, of Elliott, preached  
a splendid sermon at 11:00 o'clock.  
The study was Matthew 5 to 10. In  
March the meeting will be held with

First Baptist Church, Grenada,  
Monday following the third Sunday.  
Rev. C. H. Ellard, of Carrollton,  
presided.

The Calhoun County Baptist As-  
sociation has been called to meet  
in special session at Pittsboro Bap-  
tist Church on March 12th, by  
Moderator Bradford Murphree. A  
splendid program is announced in-  
cluding Dr. J. B. Lawrence, Rev. A.  
F. Crittendon, Rev. A. L. Good-  
rich, Miss Sue Marsh and others.  
A good day is predicted.

The writer acknowledges an in-  
vitation to attend two associational  
meetings of the Neshoba County  
Association Feb. 28th at Spring  
Creek and at Philadelphia Feb. 28th.  
Sorry to have been unable to at-  
tend. Hope to attend the State Sun-  
day School Convention there March  
17 to 19.

One of the South's greatest Bap-  
tist preachers died February 21,  
1936, at Atlanta, Ga., Dr. Len G.  
Broughton, age 72 years. I have  
heard him at conventions, preach  
some wonderful and inspiring ser-  
mons. We are losing many of our  
best these days, but all must die.  
Also the deaths of Rev. N. B. (Bess)  
Wallace last week in New Orleans,  
and the death of Dr. R. S. Gavin,  
at Meridian, were great losses to  
our denomination and the cause of  
Christianity generally. Also note  
the recent death of Rev. G. W.  
Land, a Mississippi reared preach-  
er, in the state of Louisiana. We  
regret the going of these splendid  
servants of the Lord.

Our legislature, or at least a few  
members thereof, has some very  
poor ideas. Some want to give us  
the sale of hard liquor, as if the  
sale of wine and beer is not dis-  
grace and ruin enough, and some  
want us to have a 6-weeks divorce  
law, as if we do not have enough  
sin and sorrow under the present  
law. The love of money will move  
some people, who do not know God,  
to do anything. May the Lord help  
us.

We are expecting Rev. A. F.  
Crittendon and his corps of mission  
workers in Yalobusha County for  
an all-day service the last of March.  
He will give us the exact date  
soon, and the place will be ready  
for them. Such meetings will be of  
lasting benefits to our causes.

I am informed that Rev. A. B.  
Hill, of Water Valley, preached at  
Union Baptist Church, below Jack-  
son, recently. Brother Hill is well  
educated and is capable of making  
a splendid pastor. May the Lord  
graciously use him.

—BR—

### REV. T. J. WALDRUP PASSES TO HIS REWARD

—o—

A great and good pioneer Baptist  
preacher passes on. On the morn-  
ing of August 27, 1935, the beauti-  
ful spirit of Rev. T. J. Waldrup  
passed into the beyond. Bro. Wal-  
drup was born August 7, 1869. He  
was born and reared in Jasper  
County, Mississippi. He joined Enon  
Baptist Church September 1886,  
was married to Miss Sallie Cook  
December 4, 1892. To this union 11  
children were born. He leaves his  
wife, eleven children, twenty-two  
grandchildren, and a host of rela-

tives and friends to mourn his go-  
ing.

Rev. T. J. Waldrup was licensed  
to preach at the age of nineteen. He  
was ordained to the full work of  
the gospel ministry June 1893. Dur-  
ing his active ministry of forty-two  
years he served twenty-nine differ-  
ent churches as pastor. He married  
many couples, buried many, and  
baptized multitudes. He was sacri-  
ficial, humble, God-loving, and God-  
honoring in all of his ministries.  
That he was universally loved by  
all who knew him was clearly  
demonstrated by the large number  
of friends from fields where he had  
worked and the more than a dozen  
ministers who came to weep with  
this beloved minister's family on  
this sorrowful occasion. Among the  
ministers who came were several  
veterans of the cross with whom  
brother Waldrup had been closely  
allied during his long and faithful  
ministry. Among these were Rev.  
J. W. Rooker, Rev. L. D. Bassett,  
Rev. L. E. Lightsey and others.

The funeral services were in  
charge of Pastor R. W. Langham  
of the Louin Baptist Church, of  
which church brother Waldrup had  
for long years been a faithful mem-  
ber. The pastor was ably assisted  
by the visiting ministers. Brother  
Waldrup, being conscious for sev-  
eral days before the end came that  
he was soon to pass on, called his  
pastor to his bedside, in the presence  
of members of his family, and gave  
personal directions in regard to his  
desires about his funeral. He desig-  
nated the following scriptures to be  
read in that service: 11 Cor. 5:1-10;  
Heb. 4:9; Heb. 11:10; Rev. 7:16-17;  
and Rev. 21:4. The services were  
carried out as nearly as was pos-  
sible to brother Waldrup's wishes.

Be it therefore resolved:

That we, the Louin Baptist  
Church, do hereby take this method  
of expressing our appreciation of  
this noble brother and servant of  
the Lord by entering a copy of this  
resolution upon the minutes of our  
church as a permanent memorial to  
the life and labors of this saintly

### Children Readily Take Syrup of Black-Draught

When a child is sick, or upset by  
constipation, it is no longer neces-  
sary to irritate the little sufferer by  
giving a bad-tasting medicine. Keep  
on hand a bottle of modern, refined  
Syrup of Black-Draught. It is easily  
given to children. Made of official  
U. S. pharmacopeia senna and rhu-  
barb, with cinnamon, cloves and  
sugar syrup to make it pleasant-  
tasting. Sold in 5-ounce, 50-cent  
bottles.

### EARN EXTRA MONEY IN YOUR SPARE TIME

Send no money. Simply write  
for full details of our easy plan  
that helps you build a profit-  
able business of your own, right  
in your town. Sell quality line  
of easy-selling household nec-  
essities. Help your Church,  
Ladies Aid, Missionary Society  
or Sunday School raise money.  
Cash profits start right away.  
Build a permanent business.

Write TODAY for full details.  
MANGER SALES COMPANY  
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character and present a copy of  
said resolutions to his family and  
that we also send a copy to the Bap-  
tist Record for publication.

G. W. Land,  
M. C. Ferguson,  
Wilma Royals,  
Committee.

### OBITUARY

Mr. J. R. Simmons, age 81 years,  
died at his home near Louin, July  
24, 1935. Pastor R. W. Langham  
officiated, assisted by Rev. L. D.  
Bassett and Rev. L. G. Bassett.  
Brother Simmons united with the  
Baptist church in early manhood  
and lived a consistent member un-  
til death. He was married to Miss  
Syvilla Anderson in 1870. To this  
union seven children were born.

The deceased is survived by his  
wife, three daughters and two sons:  
Mrs. Minnie Hammons, Mrs. Idell  
Thigpen, Miss Maybel Simmons, J.  
D. Simmons, and Rev. L. T. Sim-  
mons. Brother Simmons was a kind  
and loving father, a devoted hus-  
band. He lived a consistent and  
faithful Christian from early man-  
hood.

G. W. Land,  
M. C. Ferguson,  
Wilma Royals,  
Committee.

## Do You Ever Wonder

Whether the "Pain"  
Remedy You Use  
is SAFE?

Ask Your Doctor  
and Find Out

Don't Entrust Your  
Own or Your Family's  
Well-Being to Unknown  
Preparations

THE person to ask whether the  
preparation you or your family  
are taking for the relief of headaches  
is SAFE to use regularly is your  
family doctor. Ask him particularly  
about Genuine BAYER ASPIRIN.

He will tell you that before the  
discovery of Bayer Aspirin most  
"pain" remedies were advised  
against by physicians as bad for the  
stomach and, often, for the heart.  
Which is food for thought if you  
seek quick, safe relief.

Scientists rate Bayer Aspirin  
among the fastest methods yet dis-  
covered for the relief of headaches  
and the pains of rheumatism, neu-  
ritis and neuralgia. And the experi-  
ence of millions of users has proved  
it safe for the average person to use  
regularly. In your own interest re-  
member this.

You can get Genuine Bayer  
Aspirin at any drug store — simply  
by asking for it by its full name,  
BAYER ASPIRIN. Make it a  
point to do this — and see that you  
get what you want.

Bayer Aspirin





## Sunday School Lesson

Prepared by  
L. BRACEY CAMPBELL

### Sunday School Lesson

Longer Lesson, Luke 10; Printed Text, Luke 10:25-37.

#### What Neighborhood Is

The golden text commands love. Whatever is the meaning of the word "love" as here used, it is something that is subject to command. It can not, therefore, be of the same quality as the love which links fond hearts together. This latter is elicited by the attractiveness, the loveableness of its object, and we love the one who is lovable; but "The love of God is broader than the measure of men's minds," for He loves men who are unlovely and unlovable. The love of God is of a quality which springs out of His nature. We speak of falling in love, and that very accurately describes what often occurs. How many a woman has married a man with whom she did not mean to fall in love at all! Nay, whom she declared she would not love! Now, why? Well, she fell in. It was a matter beyond her power to control. But we are commanded to love the Lord and our neighbors, hence, in the love commanded there is something of the character of the love of God who loves all men. As the great sun sends his beams upon evil and good, as the fountain sends forth its waters, as roses bloom, as songbirds warble, because it is the nature of each to perform the accustomed action, so we love because the love of God in our hearts makes us in this like Him.

And this love is different from the love of so-called human affinities again in that, at their source and in their deeper meaning, these loves are selfish. We have heard much of the romantic love which flourished when knighthood was in flower, and that there have been no cases of a love utterly unselfish I will not undertake to say. But one would better not look with too great care into the real character of the romantic love as the romanticists lived it. But the love that beats in the heart of God reckons only the welfare of its object. This love is a desire, deep and strong as the forces of life itself to see the very best that may come into the life of its object, to see the best that is inherent in the life brought uppermost, developed, and given play and power. So God loves the world, the lost, hostile, sin-polluted, guilty world, and this love is of such character for quality and strength as leads God to engage all the potency of His omnipotence in the effort to save and sanctify. "Thou shalt love—thy neighbor as thyself." Thou shalt seek his highest interest and best being as thou wouldst seek thine own. Such on the surface is the meaning of this golden text.

Verses 17-20. Report Hour. As a student in the Baptist Bible Institute years ago, I learned the meaning of this phrase. Once a week, we went into a room with a leader

from among the members of the faculty and spent an hour in telling one another what we had done for the Lord. Came a time when I conducted the Report Hour as a member of the faculty. I recall with warming heart how we used to pray and sing and testify till we had the felt-consciousness of the presence of the Lord. The seventy came home from their labors for Him and made their report to Him. They were rejoicing that they had been used gloriously, and their report brought joy to the heart of the Master. He exulted in the success of His heralds. He also bade them be happy that their privilege in working for God led them to see what the chosen spirits of the past had longed in vain to see. No Sunday school teacher who reads these lines but may have a like joy, greater than that vouchsafed to any of the seraph-souled men who lived and labored for God before the coming of the Lord.

Verses 25-37 shows Jesus developing the principle of neighborliness. A lawyer put Him to the test, just tried to see whether He knew. The lawyer had no interest in the matter aside from a discursive one. Instead of taking Jesus in hand, he found Jesus taking him in hand. "What must I do?" "What do you say?" "Thus it is written." "Go and do that." And the lawyer perceived that he had been caught in a net of his own weaving. But he made a desperate effort to wiggle free. "Who is my neighbor?" So Jesus told him a story, a beautiful story in its ending. It is a story with five characters, a band of robbers, and a donkey as dramatic personae. A traveler, set upon by robbers, stripped of his clothing, beaten into insensibility, and left by the roadside to die, a priest, a Levite, and a Samaritan—these in the first scene. Someone said that the robbers, the priest and the Levite, and the Samaritan represent three philosophies of life. The robbers stand for this theory: "What is thine is mine: I'll take it." The priest and the Levite stand for this: "What is mine is mine: I'll keep it." The Samaritan stands for this: "What is mine is thine: I'll share it." Having told this story whose surpassingly beautiful ending so far drowns the gloom of its beginning as to set it among the most beautiful of all stories, the Master asks the lawyer another question: "Who of the three proved himself neighbor to the unfortunate traveler?" The lawyer was no dumbbell. He knew well enough when he was caught. He made the grudging admission, "He that showed mercy." Quick as a flash came the answer, "Go thou and do likewise." Who is my neighbor? He who needs you. To whom am I to be neighbor? Him who needs you. Need brings nigh. Neighbor is the one who is nigh. Your neighbor, the one who is nigh you, is he who needs you.

The neighbor in the home, the neighbor as visitor, the neighbor as dinner guest. (Verses 38-42).

He came to the Bethany home of His dear friends. Martha was probably the older of the sisters, as the house is called "her house." She

"received Him." Now, if you get the idea that He came to the door and knocked and asked if He could come in and rest and eat, you need to read this in Greek. She made Him welcome, she pressed Him to enter, urged Him to enter, and she did it with an earnestness which left no room to doubt that she wanted Him. You can get Him inside your gate and inside your door and inside your heart just the same way. Oh! He wants to come in, but He is not going to muscle-in any more than you will, if you have good sense.

Then Martha went bustling about to prepare a meal worthy of her reputation as a housekeeper. Her visitor should remember this dinner a long while, for not another housewife in the entire country should outdo her in the care she would bestow upon her task in making this meal. And, God bless her, this was because she loved Him, and thought the very best she could do was none too good for Him, and she was right.

But preachers will read these words and agree with me that preparing a sumptuous spread was not, is not, the best any Martha can do. May her tribe increase, because we need good cooks and good homemakers, but they need to know that cooking, keeping the place clean and wholesome, necessary as they are, are not even the main things in making a home, and that preparing a guest an enormous feed is not even the main element in hospitality. Said the wife of the village doctor to her husband and her school-boy pastor, "Well, I'll go and get supper," and preacher-boy answered, "Don't go! What have you to eat?" "Nothing but some milk, cold biscuits—." "Got any sugar, or molasses?" "Plenty." "That is plenty! Stay with the doctor and me and let's talk about the Lord, and talk to the Lord. Then we'll go and ask the Lord to go with us." Years have passed into decades, but the preacher, no longer young, remembers that as among the happiest evenings of his life as a preacher.

Again, Martha, dear, your way is not the only way to serve the Lord or His servant. My dear Deacon Make-a-fuss, your way may not be any more necessary to the advancement of the Kingdom than the way of Deacon Quiet-tone. Must you

## Help Kidneys

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High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. At all drug stores. Trial size 10c. Economy size 25c.

turn your service into a burden, Martha? and get all red and flustered and out-of-breath? Do you remember who said, "My yoke is easy and my burden is light?" There should be that in your work that is buoyant, a heart in your bosom that makes a cheerful countenance.

Do not mistake the humblest servant of the Master, or you might mistake the Master, too. You are not to be a shirker in the work of the Lord. One thing is needful, and let your mind stay on the fact that it is needful. Don't you forget the Lord. "Seek ye first," one thing, and be diligent in thy search, "the kingdom of God, and His righteousness," that is, Martha, not primarily the work of the Lord, but the Lord of the work, and when thou hast found Him, thou shalt find His work, and He will lead thee to it and into it and in it. Mary has found something worthy of more attention than the rushing about to

(Continued on 14)

Don't Neglect Minor  
**THROAT**  
IRRITATION

DON'T take chances. Rub on soothing, warming Musterole. Relief generally follows.

Musterole gets such marvelous results because it's NOT just a salve. It's a "counter-irritant"—easing, warming, stimulating and penetrating—helpful in drawing out local congestion and pain.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good House-keeping Bureau, No. 4367.

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SEE U.S. PAT. OFF.

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Between Jackson  
And

Pontotoc	\$3.78
Oxford	\$3.01
Water Valley	\$2.71
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Columbus	\$3.06
Starkville	\$2.55

Several buses daily each way.

Round-trip tickets 10% less.

**Tri-State Coaches**

Jackson, Miss.



# FOLLOWING THE SUNDAY SCHOOL CONFERENCE

For several days members of our church staff have been disturbed by evidences that made us believe some one was sleeping in the church building each night. Each succeeding day new evidences confirmed our belief. This morning we set out to search the entire building, with the conviction in our hearts that the "Visitor" was still within. With nerves tense, not knowing what to expect we closed in and found him in the organ room on the third floor.

He faced us with apparent deep humiliation, begging forgiveness for begin an intruder, stating in pleading tones that he meant no harm, was only seeking shelter. I think now of the words "and Jesus looking on him loved him." As I looked on him,—handsome, well groomed, young, with earnest face, though very dirty and the picture of hunger, exposure and mental anguish, I loved him. I could not help it. Turning to the others I said, "I'll go with him to my office." We went and were there alone. He related a touching, heart-breaking story of better days. Days of wealth and ease. But now he was penniless, seeking work. He had found it tough. He had been hungry; had had many turn downs when seeking work; had walked some days as many as 27 miles; had lived the last two days on a dime. This he had found. He said I found it, "Was it fate or God?"

Soon we gave him a place to wash that he might go out clean. Gave him money that he might not go hungry. Told him to come back if additional help was needed. Urged him to make a place in his heart and life for God and for Christ who would have him. Then we prayed. When the prayer was ended, he looked into the writer's face, and with overflowing evidences of gratitude in his own face and deep pathos in his voice, he said "May I ask two additional favors? They'll not be hard to grant. That wonderful piano in your auditorium,—may I play it?" Soon he was playing it and I tell you truly, I have never heard sweeter music. It was expressive of the turbulence of his own soul. It broke my heart. I wept, and my co-worker stood not far away with tears in his eyes and quivering lips. When this was done he said "My other request is this: The other night I came here seeking shelter as I had done before. I heard the people talking. It was plain you were having a convention or conference. I found my way in unnoticed and made my way to the organ room, the place where I had been sleeping. I could see the speakers and could hear them. I heard them speaking of the Sunday school for boys and girls. One of them spoke of a pamphlet. Would you give me a pamphlet that would tell me more about Sunday school? I haven't been able to forget what the speakers were saying." Pausing a moment, and with more earnestness he said "Maybe my coming here will bring a new day in my life. I'm not a religious man and I

want to know more about the Sunday school." Oh, that this movement that has already moved him deeply, will sweep him and many others like him into the Kingdom!

I close by saying that I believe with all my soul that this program has in it the purpose and the power to turn the feet of multiplied thousands, that have not hitherto walked with God, into paths where He will become known and loved. I truly believe it is a movement ordained and blessed of God.

—Day

—BR—

## BOLIVAR S. S. ASSOCIATION

—O—

A large number of Sunday school teachers and officers from the Baptist Churches of Bolivar County met at the First Baptist Church, Cleveland, Miss., Monday night to organize a County Sunday School Association.

W. E. Farr, Jr., led the song service and Rev. J. W. T. Siler of Merigold conducted the devotional. Rev. Geo. H. Gay, pastor First Baptist Church, Rosedale, was elected chairman and Rev. Carroll Hamilton, pastor of the Skene Baptist Church, secretary.

Those who led the different conferences were Judge R. E. Jackson, superintendents; Dr. I. D. Eavenson, Adult; Mrs. J. H. Nutt, Young People; Mrs. J. M. Cook, Intermediate; Mr. Murphy, Junior; Mrs. A. W. Mann, Primary; Mrs. J. J. Burson, Beginner; and Mrs. I. D. Evanson, Cradle Roll.

After the conference period, Rev. Gay addressed the assembly, pointing out the need for enlistment and suggested that the next meeting be given over to a discussion of plans for enlargement and enlistment.

Those in attendance enjoyed the meeting very much and there was every indication that the meeting was highly successful.

—BR—

## A TRUE HOSPITAL STORY

By Louis J. Bristow, Supt.

—O—

He came in bearing a letter of introduction from the president of the Baptist Bible Institute. His wife is ill, and it is a pitiful story of suffering and want that he tells. He himself feels a call to preach and is studying at the Institute; but his wife, away in her Mississippi home, has been sick abed for eighteen months. Local doctors say she needs a major operation, but the young husband has no money. Will the Southern Baptist Hospital admit her free of charge? Possibly something may be done to relieve her.

It is the last of the month nad we have exhausted all our means for caring for free patients: but the

# Gray Hair

## Best Remedy is Made At Home

You can now make at home a better gray hair remedy than you can buy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained. Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

earnest appeal of the young preacher-student strikes home, and we tell him to bring his wife; and a prayer is made that God will provide the means. The young husband's face glows, his thanks are profuse, and he leaves my office.

The next day a brief note is received from a good woman in Kentucky sending a check for one hundred dollars as a memorial to her husband, with a request that we use the money to pay the hospital expenses of some poor sufferer. Again it is demonstrated that if we try, God will aid us in Healing Humanity's Hurt.

New Orleans, La.

—BR—

## NEWS ITEM

—O—

Dr. Warren L. Steeves and Rev. R. Shepley concluded on Feb. 23 an evangelistic meeting and Bible conference in St. Paul's Union Church, Chicago, Illinois.

Although the weather was extreme from the very outset of the meeting good audiences were in attendance and of especial power were the meetings conducted on Sunday morning at the Sunday school hour. The one for men being conducted by Dr. Steeves and for women, conducted by Rev. Shepley.

Rev. Mr. Shepley conducted the singing and cared for the young

people's work. Mrs. Warren L. Steeves and son, Bruce, were present in the last day's services and brought the meetings to a great climax. The pastor and people are rejoicing over the blessings received and deepened spiritual conceptions.

—BR—

Commenting on the scripture, "When you have done all, say, We are unprofitable, servants, for we have done only that which it was our duty to do," some one says, "God has not set our arms to pat ourselves on the back, but rather to smite our breasts."

# LAME BACK?

● Don't suffer with backache that robs you of sleep! Millions have found that Sloan's Liniment brings quick relief. Just pat it gently on. Feel that soothing warmth as Sloan's rushes fresh blood to the sore spot. Your muscles relax... pains slip away... and you sleep like a top! Try a bottle tonight! Only 35¢!



Pat on gently! Don't rub!

# SLOAN'S LINIMENT

## Soothe TIRED EYES

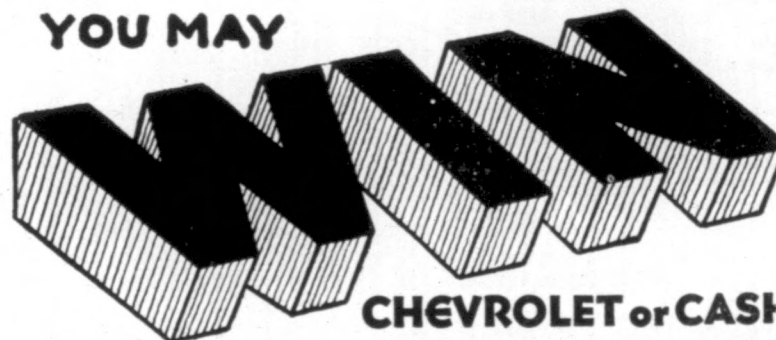
Wash out irritating particles; relieve and refresh your eyes with

### DICKEY'S Old Reliable EYE WASH

Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper. Dickey Drug Co., Bristol, Va



## YOU MAY



## CHEVROLET or CASH

Are you smart? Here's a puzzle that will test your wits. The Scrambled Letters below, when properly re-arranged, will spell the name of a Famous Movie Star.

Probably you know the names of most of the Famous Movie Stars, but just to refresh your memory we mention a few: Greta Garbo, John Gilbert, Joan Crawford, Shirley Temple, Wallace Beery, Clark Gable, Jean Harlow, Dick Powell, Warner Baxter and Kay Francis.

# YES-RIP-MELT-LEH



These scrambled letters will spell the name of a Famous Movie Star when they are properly re-arranged. Start switching the letters around; see if you can figure it out. If your answer is correct, you will receive at once, A LARGE SIZE PICTURE OF THIS MOVIE STAR FREE!—beautifully colored and suitable for framing—and the opportunity to win a 1936 CHEVROLET SEDAN or the cash. EVERYONE WINS A PRIZE.

Be The Big Winner. First Prize Winner gets Chevrolet Sedan; 2nd, \$300 in Cash; 3rd, \$200 in Cash; 4th, \$100 in Cash; and many other Cash Prizes. Duplicate prizes in case of ties.

SEND NO MONEY! Just your answer to the Movie Scramble above. USE THE COUPON. HURRY! DON'T DELAY!

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Memphis, Tenn.

## COUPON

RADIO STATION WNBR  
Memphis, Tenn.

My answer .....

Name .....

Street .....

City ..... State .....

Send me the Free Picture



# The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I have just been counting up our gifts to our two causes, the Orphans and the B. B. I. scholarship. Our gift to the Orphans is a little larger than last month's, we had several Phillips' birthday offerings. So we are sending to brother Mize \$10.40 for February, \$1.54 more than we sent in January. But when we come to the fund we are trying to get up for that dear young girl who will enter the Baptist Bible Institute next September, it is not so good, only \$6.45, less by \$1.35 than we sent Dr. Hamilton for January. And this is true, though I have added to my usual contribution somewhat this month. I wonder why this is so. I am almost sure you do want to have someone studying and working at the B. B. I. next year, getting ready to be a foreign missionary or a home missionary, or a religious worker of some sort. And this is the only way we can do it, by giving each month to raise the \$80 we want to give her when school begins. Eighty dollars takes a long time to get up: we really need \$10.00 a month between now and then. Does it appeal to you that we are wanting to have next year at the B. B. I. some one who could not be there if we did not give this money? Please do think of this, and talk to Daddy and Mother about it, and see if you can give something—a little something—for this scholarship fund, extra, if you already give, and if you have not been giving, a new gift. It will be a great blessing to you, as well as to the one who receives it.

Well, I have been taking care of the Children's Circle eight years last month, and something happened this week that never has happened before! I did not get one single letter this whole week, not one, for our page. What do you think of that? I have not a single letter to print this week. Do you know why that came about? No one wrote a letter. You didn't know you were doing anything, did you? It's like going somewhere on the train—all you have to do, not to go, is not to get on the train. All you have to do, in order not to have any letters this week on our page, is for no one to write any, and that is what has happened.

O, I have one from Mrs. Mayo, but it is intended for me, personally, so I can't put that in. Well, please don't do that way any more, my children. That's not the way to carry on, is it?

As we have so much room, I'm giving you the report of the gifts of the Phillips' birthday offering. I've been wanting to do this some time.

Much love from,  
Mrs. Lipsey.

## Second Samuel

Second Samuel, the tenth book has thirty-four chapters and covers a period of about forty years. It was written by Nathan or David. It gives the accounts of the death of Saul, David, the main character, now really becomes king. During his reign Jerusalem, a heathen city, is conquered. David called it the city of David, which it was afterwards often called. He subdued the Philistines because he trusted in the Lord. The ark of the covenant was a sign of God's presence, so David wanted it near him. When the ark was made, it was to be borne on the shoulders of the Levites. But David sent a new cart and oxen on which to bring it, and Uzzah put out his hand to keep it from falling and God smote him; it was then carried by the Levites. David was forbidden to build the house of the Lord but the Lord told

him he would establish his house and his kingdom forever.

David's son ..... was made king after the death of David.

..... was his favorite son, yet he tried to rend the kingdom from David and went to war against him, so lost his life in a tragic way—but David grieved after him very much. After his death David returned to Jerusalem, the king's household was carried over Jordan in a ..... boat.

The last chapter gives an account of David numbering the people which displeased the Lord, so a plague was sent them. David bought a threshing floor and erected an altar unto the Lord and the plague was stayed.

Best verses: Chapter 22, verse 33: God is my strength and power, and He maketh my way perfect.

Give name of David's brothers. Was he an ancestor of Christ? Who was Solomon's mother?

## Phillips' Birthday Offering Began August 1935

Mrs. M. F. Phillips	.89
Two pupils of Mrs. Phillips	.34
Mrs. Burns and	
Ann Sandredge	.24
Mrs. J. N. Morris	.55
Fannie Mae's Uncle	.38
Carolyn Clark	.01
Mrs. Selma L. Dees	.41
Mr. and Mrs. E. Y. Davis	2.00
Mrs. R. D. Stegall	.60
H. A. Walton	.66
G. C. Williams	.44
R. B. Jolly	.12
Milton Smith	.02
Willie D. Wilbanks	.05
Billie Welton	.04
Mrs. G. C. Williams	.42
Belmont Wilbanks	.14
Charles Lawson	.25
A. R. Jackson	.45
Julia Frances Steele	.11
Lester Walton	.34
Julius Ashley,	
Frank C. Matlock,	
Edwin Matlock and	
Miss F. Thornton	1.00
T. T. Gooch	.90
Mrs. Vinzant	1.00
Mrs. J. A. Lee	1.00
Fannie Mae's Ma	.62
Pauline Mullican	.12
Ernest Clark	.18
Mr. and Mrs. Clark, Jr.	.50

Bay Springs, Miss.,  
Feb. 28, 1936

Dear Mrs. Lipsey:

I guess I am a bit early, since it is not March, but our school closed Friday. It will start again Monday. I do not know what to do with myself, I can not go outside because I am sick. Our doctor said I had the mumps, but I had them Xmas, so another doctor said I didn't. I do not know. I got 23 Valentines at school. I got the most of anybody in the room. My best schoolmate got 22. I don't know how many I got at home. Brother has the flu, so it is so lonesome. I have a canary; his name is Sonny, he bathes. My cousin, Jane, has the mate and we are going to try to raise some birds. Am enclosing one dollar. I will be so glad when school opens.

With lots of love.

Mary Ruth Denson

Thank you, Mary Ruth, your letter came just in time to be the only one for this week's paper. I hope you are through with the mumps, and are now safely back in school. Any way you have music if you have the canary. Thank you for the \$1.00 which helps two good causes.

Ellisville, Miss.,  
Feb. 29, 1936

Dear Mrs. Lipsey:

I will not forget to tell you what Santa Claus brought me. He sure was good to me. He brought me a

doll, Shirley Temple picture, a little dog, a pair of bloomers, a pair of knee socks, a comb, mirror, brush, finger nail file, powder, and a green dress. My seat-mate is Loney Murphy. Aunt Retta brings us the Baptist Record. She belongs to Fifth Avenue Church. Her pastor is brother A. S. Johnson; our pastor in brother Parker.

Your friend,  
Elizabeth Ann

That's a good letter, just in time to get in. You ought to be happy and I know you are. Hope you will be a regular member of our circle.

## TITHING BULLETINS OFFERED AT A SAVING

At least \$5 a week can be saved by any church that customarily uses a four page bulletin each week. The Layman Company, 730 Rush Street, Chicago, offers this saving when using their four page bulletin. Two pages are printed with a Stewardship message, and 2 pages are left blank for local announcements. The company suggests that churches conduct a five weeks' or 10 weeks' course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing bulletins at 20 cents. Please mention the Baptist Record, Jackson, Miss., also give your denomination.

The Layman Company  
730 Rush St., Chicago

## WORK OF THE EVANGELIST

Nearly two months have passed since the writer began work as Missionary-Evangelist under our Convention Board. I preached or talked fifty times during January and according to present plans that record will be about equalled during February. Bad weather has kept many people away from the services, but those who have come manifested a genuine interest. Others have been kind enough to tell you through the Record something of the nature and worth of the services rendered. It has been a joy to serve and I am glad to report that other calls are coming. The month will close with an evangelistic meeting at a Mission in South Columbia. Other engagements are as follows:

March 1st, supply for First Baptist Church, Hattiesburg, and then a few days rest unless there is a special call.

March 8-14, Harmony Church, near Laurel.

March 15-20, Pleasant Hill Church, Greene County.

March 22-27, Sanford Church.

March 29-April 7, Hazard, Ky., with Pastor A. B. Pierce. (I go to help him with the understanding that he will hold a meeting or two for us in the summer when there are many calls.)

May 24-29, Carrollton, Miss.

June, (eight or ten days the first of the month) — Wausau Church, Laurel.

July 12-17, Moak's Creek Church,

Lincoln County.

Other invitations have come in but the dates have not been adjusted. If enough calls come in for tent meetings a tent will be bought for the purpose. If brethren desire such meetings or know where such meetings could be held to advantage, please let me know.

Your evangelist is yours and will be glad to serve.

Yours in Christ,

Bryan Simmons.

Box 530, Jackson, Miss.

## A TRIBUTE TO ONE WE LOVED

Mention of the name of Joe A. Cox of Crystal Springs should cause all who knew him to pause in silence and give thanks for the privilege of having known such a Christian character. Truly his life has enriched all of those with whom he came in contact. In years to come, fruit will still be reaped from the seeds he has sown in the hearts of men. His lessons were taught by example and precept. His influence for the good was immeasurable.

Rarely does a man have the distinction of having all friends and no enemies, but his untiring efforts for humanity warranted him this. His devotion to County Line Church and to all other Christian organizations, and his loyalty to pastors, were unsurpassed. He lived an active life but was never too busy to do a kindly deed or to befriend a person in need. His life is a challenge to us to follow onward and upward.

## S. S. ATTENDANCE MARCH 1st

Laurel, First Church	410
Laurel, West Laurel Church	332
Laurel, 2nd Ave. Church	183
Laurel, Wausau Church	32
Mt. Oral Church (Jones Co.)	76
Sharon Church (Jones Co.)	51
Springfield Church (Morton)	129
Jackson, First Church	866
Jackson, Grif. Mem. Church	585
Jackson, Davis Mem. Church	327
Jackson, Parkway Church	196
Jackson, Northside Church	98
Columbus, First Church	604

## How CARDUI Has

### Helped Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow the directions for its use.

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LIQUID - TABLETS  
SALVE - NOSE  
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**SKIN INJURIES** Burns, Blisters, Scratches, etc.  
To relieve soreness—  
hasten healing—help  
prevent infection—apply  
at once, mild, reliable  
**Resinol**



# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS, General Secretary

OXFORD, MISS. :-: JACKSON, MISS.

## The Hills Ahead

The hill ahead looks hard and steep and high.

Often we behold them with a sigh; But as we near them, level grows the road.

We find on every slope, with every load,

The climb is not so steep, the top so far.

The hills ahead look harder than they are.

And so it is with troubles, though they seem so great

That men complain, and fear, and hesitate,

Less difficult the journey than we dreamed,

It never proves as hard as once it seemed.

There never comes a hill, a task, a day,

But, as we near it, easier the way.

—From "Inklings," Melbourne, Australia. Copied from Sunshine Magazine.

## As We Face Our Obligations

We have obligations as a State Baptist Convention that have seemed to us, and continue to seem to us almost insurmountable. Like the "Hills Ahead" in the above "Thought for the Week" we come to the end of the year just about ready to start a new year's program but with the new year's program there stretches out ahead more hills. We feel however that we have a plan now that will make the hills lower and more easily climbed. With five thousand interested members out of the more than two hundred thousand Baptists in Mississippi we can level the ground and make it a plain, for five thousand individuals giving twelve dollars a year will give us the needed sixty thousand dollars necessary each year to pay interest and retire bonds. Certainly we have five thousand members who will join in this mighty march of progress. The W. M. U. of the state has gone afield for half the number, and we feel that there are enough members of Baptist Adult Unions and Senior B. Y. P. U.'s who will not give as members of the W. M. U. to underwrite the other two thousand five hundred. Where it is not possible for one member to be a full member of the club, two or more can combine their interests and thus make up a membership. Individual unions are doing this in some instances, giving of course through their church. Five thousand memberships should not be hard to secure, and in many instances one individual will take several memberships. As loyal members of cooperating Baptist churches we want to have a part in this new and easy plan of meeting our obligations.

## A Closing Feature Program Suggestion

For a closing feature program for one Sunday during March ask your pastor, or, if you can get him, the chairman of the Five Thousand Club in your association, to make a five or six minutes talk on the Five Thousand Club, explaining what the money is needed for, clearly bringing out the fact that the most of it is for endowment bonds that fall due periodically, the money from the sale of which we have invested and draw interest for the operation of our colleges, thus the money paid in on the Five Thousand Club can be counted as an investment. Detailed information can be secured from this issue of the Record or by writing Dr. R. B. Gunter, Box 530, Jackson, Miss.

## To the Associational B. T. U. Director

Why not in making up your program for the first Sunday in April make a place for a discussion of the Five Thousand Club. Get cards from Dr. R. B. Gunter, Box 530, Jackson, Miss., and have them at your meeting and there secure membership. Invite the chairman of the Five Thousand Club in your association to make the talk and take the subscriptions if he will.

## My Pledge to the Five Thousand Club

F-or the honor of my denomination  
I-herely promise to give my  
V-ery best effort in  
E-rasing the

T-roublesome debts that for years  
H-ave handicapped us in our  
O-bjectives for an  
U-nprecedented  
S-standard in service. I believe  
A-good plan is offered,  
N-ew, and equitably  
D-istributed.

C-ount me a member of the club.  
L-et me do my part, and  
U-nto our Master  
B-e the glory.

## Another Pledge Every B. Y. P. U. and B. A. U. Should Make

I hereby pledge my union to co-operate in the state and Southwide program for March which means that sometime during that month we will have a study course. That we will seek to have a 100% enrollment in the course, and that if there should be one who could not take the work that week, we will follow up the work until every member has taken the examination and passed.

A list of study course books will be sent upon request from B. T. U., Box 530, Jackson, Miss. Order books from the Baptist Book Store, Jackson, Miss.

## Dates for Ridgecrest

Beginning Sunday, July 26th and running through Friday, July 31, the Baptist Training Union Conference will be held in Ridgecrest, N. C. This is the third of these Ridgecrest Training Union Conferences. Watch the Training Union Magazine for full details. Plan to go and enjoy a helpful week in the cool of the Blue Ridge Mountains.

## ORPHANAGE GEMS

Help us turn coupons into dollars. The following is the complete list of products which carry valuable coupons. All Octagon Soaps, Borden's Milk, Rumford Baking Powder, Luzianne Coffee and Tea, Knox Jell and Gelatine.

If every Baptist Church in the state would send us a contribution of \$1.00 per month, we would receive more than \$1,500.00. Many churches can send more, and we believe there are none who cannot send this amount.

It is reported by the manufacturers that only 5 per cent of the coupons redeemable are turned in by religious organizations, 20 per cent by individuals and 75 per cent are never heard from. Won't you please help us in securing the 75 per cent from your community?

THE BAPTIST ORPHANAGE JUVENILE VESPER CHOIR has given programs recently in the following churches, Brookhaven, Crystal Springs, Morton, Forest, Lexington and Durant. They shall be pleased to visit your church for the morning or evening service and are now making engagements for a state-wide tour to take in every county. If you would like to have them in your church, write us.

Total cash contributions for the month of January amounted to \$2,869.13, total cash contributions for the month of February amounted to \$1,455.65. There was considerable falling off in contributions, but this is to be expected. We are trying to thank each contributor personally for every contribution made, whether it is cash or supplies. We are counting on you for your continued support with the many children in YOUR Home. They need your prayers above all things, both children and workers, for the spiritual culture of this great number of children is of supreme importance to God, our denomination and our country. It requires the grace of God to meet the problems of life and triumph over difficulties in the way of development into Christlikeness. Only the grace of God can sanctify the temptations and trials of these children to the strengthening of their souls and make their obstacles stones to the noble positions God would have them to fill in life. Therefore, beloved brethren, give the HOME your prayers, your substance and your money in that proportion and that regularity which this important work of God calls for.

29th Year—"Travel free from Worry"  
**HOLY LAND — EUROPE**  
Experienced, personally conducted Tours  
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**WICKER TOURS** Richmond, Virginia

## LOCAL STORE TO BE UNDER NEW MANAGEMENT



MRS. O. M. JONES  
New Manager Baptist Book Store  
Jackson, Miss.

Announcement has been made by the Baptist Sunday School Board of Nashville, Tennessee, of the appointment of Mrs. O. M. Jones as manager of the Baptist Book Store, located at 500 East Capitol Street. Mrs. Jones arrived in Jackson this morning and will succeed Miss Pauline McCardell who is being promoted to the Sales and Advertising Department of the Baptist Sunday School Board, Nashville.

Mrs. Jones is a native of West Tennessee, having been born and reared in Rives, Tennessee. She attended Bethel College at McKenzie and has had several years of experience in the business world. For the past eighteen months she has been manager of the Baptist Book Store in Nashville which is one of seventeen owned and operated by the publishing agency of the Southern Baptist Convention. Mrs. Jones comes well qualified from experience in management to take charge of the local institution. The store in Jackson is one of the best in the group and is expected to go forward in a great way under the leadership of Mrs. Jones.

The many friends of Miss McCardell, who has been manager of the local store during the past year, will be interested to know of her new connection in Nashville.

## B.T.U. ATTENDANCE MARCH 1

Jackson, First Church	141
Jackson, Parkway Church	57
Jackson, Northside Church	45
Columbus, First Church	160
Springfield Church	57
Laurel, First Church	105
West Laurel Church	119

## STOP Your Rupture Worries!



Why worry and suffer any longer? Learn about our perfected invention for all forms of reducible rupture. Automatic air cushion acting as an agent to assist Nature has brought happiness to thousands. *Permits natural strengthening of the weakened muscles.* Weighs but a few ounces, is inconspicuous and sanitary. No obnoxious springs or hard pads. No salves or plasters. Durable, cheap. **Sent on trial** to prove it. Beware of imitations. Never sold in stores or by agents. Write today for full information sent free in plain envelope. All correspondence confidential.  
**BROOKS COMPANY, 352 State St., Marshall, Mich.**



## Baptist Student Union

### A Week at the Baptist Workshop

Will you come with us this week for a visit to the Baptist Workshop at M. S. C. W.?

As the week begins, in the early dawn of Monday morning; as the first glow of the rising sun appears in the east, the silence of the Workshop is broken by girls coming in, alone, or in twos, to begin the day by kneeling at the feet of the Master. Throughout the week, from the time the Master's minority keep their prayer trysts early in the morning hours on Monday until Sunday night, this home of the Baptist students on the campus is lively and humming. The B. S. U. program is centered here. Here it is that the Student Secretary, Miss Rhobia Taylor, has her headquarters every day in the week. She is always ready and willing to help students who desire guidance in personal problems.

Each day at 1:30 p. m., a large group of girls may be seen going into the little green hut for a short prayer meeting before two o'clock classes begin.

The afternoons are taken up with committee meetings and conferences. On Monday nights the Workshop gives way to the weekly meeting of the B. S. U. Council. Here important plans for carrying on Christ's work through the denominational program are laid. Inspiring devotionals and helpful discussions are brought during the Council meeting.

The next high point in the week is Y. W. A. at 2:00 p. m. on Wednesdays. This is a bi-monthly program, which attracts many girls by its helpful missionary features.

By Friday, various committees are putting into reality the plans made earlier in the week, making posters, invitations and preparing other material for the Sunday school and B. Y. P. U. programs on Sunday.

There is a constant stream of students between the campus and the Workshop on Saturdays, seeking advice and help in their programs for Sunday services. On this day, as well as on almost all days, there will be social chats of groups of students of all classifications trying to either predict the weather or attempting to settle the Ethiopian situation. Occasionally, someone will decide to burst forth into a grand opera number by singing or playing the piano.

Sundays are special days for the Baptist Student Union. This day really registers, all things being equal, the result of the week's planning. It begins with a joint meeting of the Master's Minority. Here prayer-mates will share experiences of the week, finding strengthening in faith and prayer. At 9:15, one witnesses the "navy-blue" Sunday school parade to the First Baptist Church. Immediately following the noon hour on Sunday, we meet at the Workshop, for perhaps a special feature in the way of an out-of-

town visitor. We have had all the way from missionaries home on furlough to college deans to bring the Sunday devotionals.

At 4:00 on Sundays, twice monthly, the Special Workers meet for a special Bible study or discussion of some phase of soul-winning. This group is composed of girls who have given themselves to Christ, regardless of their vocational choice. One of the treats of this group has been the Bible studies Mrs. S. B. Platt has given on the book of Revelation.

Perhaps the largest group of students attending any unit organization at the Workshop is the B. Y. P. U. group at 6:30 on Sunday. Enthusiasm and interest runs very high, yet there is always ever present a deep spirit of worship and reverence. Following this hour is the evening preaching service at the church, which is well attended by the college girls.

After church Sunday night, as the last navy-clad girl goes back to her dormitory, many feel closer to God for having shared in the program of His Kingdom, both at the church and at the Workshop. More than a few are a little finer for having been at this little green hut "just across the campus," and rubbed shoulders with others there, and for having taken part in the program of the Baptist Student Union and—more important—the Master.

Thus the week ends, and the mid-night hour will mark the beginning of another week at the Workshop. Pansy Simmons, Reporter.

B. S. U. Flashes from M. W. C. S. T. C. (B.S.U.), M. W. C. (B.S.U.) A jolly crowd—2 (B.S.U.) "My! what a good time!" was the vote of all Woman's College Baptist Student Union Council members as they talked over the fun they had at the Valentine party given in their honor by the B. S. U. Council of State Teachers' College on Feb. 14th.

The array of hearts and arrows made the scene of the party a perfect setting for the mock characterization and personality contests, that together with the A. B. C.'s of leap year proposals provoked much laughter. Of course, it just couldn't have been a successful Valentine party without some games of heart—and do you know—even the most brilliant of both councils lost game after game—a game of hearts, did you say?

Such delicious refreshments were served that the ringing of the fifteen minute bell was the only possible means of bringing to a close the most delightful affair it has been the privilege of Woman's col-

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JACKSON, TENNESSEE

lege council to attend this year.

### The Big Broadcast

Coming to us over a network of centuries was the program presented to us by the State Teachers' College B. T. U. The program came to us through the courtesy of Station B. T. U. It was in form of a play, carrying us back for thousands of years to the time Samson lived with his God-given strength. We were shown Samson's great sin and how he was betrayed by a wicked woman, Delilah, into the hands of the Philistines.

As the Mississippi Woman's College B. T. U. listened in, we were brought face to face with the realization that today we were facing sins, betrayals, and sufferings like those thousands of years ago.

Tune in on Station B. T. U. and hear a real program.

Ann Lowrey, Reporter.

### GREATEST NEED

(This article is too brief to be entered in the contest, but good enough to publish.)

"The Greatest Need in Our Churches" as I see it, is more consecrated church members: those who believe the Bible and live it, then they would all pay the "tithe." When the church members all do that our problems will be over.

Praying for this to come.

Mrs. R. L. Webb  
Sumrall, Route 3.

### SUNDAY SCHOOL LESSON

(Continued from page 10)

prepare as much food for the Master and His as twice their number could consume in health. No finer service of Him can be performed that to sit at His feet in fellowship sweet until He has filled the

## WANTED

We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

CAPUDINE eases promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

## CAPUDINE

### COULD NOT DO HER HOUSEWORK



WHEN everything you attempt is a burden—when you are nervous and irritable—at your wit's end—try this medicine. It may be just what you need for extra energy. Mrs. Charles L. Cadmus of Trenton, New Jersey, says, "After doing just a little work I had to lie down. My mother-in-law recommended the Vegetable Compound. I can see a wonderful change now."

Liquid and Tablet Form

Try Lydia E. Pinkham's  
VEGETABLE COMPOUND

whole heart with the spirit of Himself and has set the purpose of the life in line with His will and has girded the heart in the might of His strength.

"One thing is needful." The supreme importance of the attainment of His salvation.

"Thou art anxious and troubled about many things." Undue subjection to the cares of life constitute formidable hindrances to the attainment of the needful thing. "They are choked with cares and riches and pleasures of life" (Luke 8:14). How tragic the number of lives wrecked by this cause! Anxious about many things!

"Mary hath chosen that good part." She chose it. She made choice of it. She decided it herself. She decided the matter as no one else could have done for her. The decisive influence in securing her the good part was her personal choice, which all the might of Xerxes' hosts could neither constrain her to make nor restrain her from making.

### Instant Relief for Itching Toes

End the torture of Athlete's Foot this sure and easy way. Simply apply Tetterine to the raw inflamed parts and get immediate relief. Tetterine stops the itch and kills the parasites that cause the trouble. Healing and soft new skin promptly result. Proven best for over 50 years in treating Eczema, Ringworm, Tetter, Itch and similar skin diseases. Get Tetterine from any drug store today or send 60c for a box to Shuptrine Co., 1 Barnard St., Savannah, Ga. Money back if not satisfied.

## Tetterine!

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**THE BEST**  
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?

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BAPTIST CONVENTIONS  
St. Louis, Missouri, May 1936  
HOTEL INFORMATION

Woman's Missionary Union, May 12-13  
SOUTHERN BAPTIST CONVENTION,  
May 14-18

Fellowship Meeting, May 18-19  
NORTHERN BAPTIST CONVENTION  
May 20-24

HOTELS	Distance from Auditorium	PRICE PER OCCUPANT FOR ROOMS				Special Features
		Without Bath	Single	Double	Twin Beds	
ADOLPHUS* (24 Rooms) 706 N. Kingshighway	15 Min. by bus or car	\$1.00			\$1.25	
AMERICAN (55 Rooms) 6 North 7th	7 Blocks		\$2.50	\$2.00	\$2.50	
ATLANTIC (40 Rooms) 15th & Pine	2 Blocks	\$1.00	\$ .75	\$1.50	\$1.00	
AUDITORIUM* (85 Rooms) 1803 Pine	5 Blocks		\$2.50	\$1.75	\$2.25	
BILTMORE (16 Rooms) 3643 Washington	10 minutes by bus	\$1.25	\$1.50	\$1.25	\$1.50	
CHASE* (125 Rooms) Lindell & Kingshighway	15 minutes by bus		\$3.00 to \$5.00	\$2.00 to \$3.00	\$2.50 to \$3.00	3 room suites (4 persons) \$12.00 per day
CLARIDGE* (175 Rooms) 18th & Locust	6 Blocks		\$2.00 to \$4.00	\$1.50 to \$3.00	\$1.75 to \$3.50	
CONGRESS (20 Rooms) 5310 Perishing	20 minutes by bus			\$2.00	\$2.50	
CORONADO* (190 Rooms) 3710 Lindell	10 Min. by bus or car		\$2.50 to \$5.00	\$1.50 to \$2.50	\$2.00 to \$3.00	Single room, club shower \$2.00
DE SOTO (160 Rooms) 11th & Locust	7 Blocks	\$1.50	\$1.25	\$2.00 to \$3.00	\$1.50 to \$2.00	Room for 3 with bath, \$5 and \$6 per day
FAIRGROUNDS* (70 Rooms) 3644 Natural Bridge	30 Min. by street car		\$2.00	\$1.50	\$2.00	
FOREST PARK (20 Rooms) 4910 West Pine	15 minutes by bus				\$2.50	
JEFFERSON* (500 Rooms) Hdqs., N.B.C. & W.M.U. 415 N. 12th	6 Blocks	\$2.00	\$1.50	\$3.00 to \$3.00	\$2.00 to \$3.50	2 double rooms, bath between (4 persons) \$7, day.
KINGSWAY (92 Rooms) 108 N. Kingshighway	15 minutes by bus	\$1.50		\$2.00 to \$3.50	\$1.50 to \$2.50	
LENNOX* (175 Rooms) 825 Washington	10 Blocks		\$3.00	\$2.25	\$2.50	
MAJESTIC* (50 Rooms) 200 N. 11th	5 Blocks		\$2.00	\$1.50	\$2.00	
MARK TWAIN* (100 Rooms) 116 N. 8th	8 Blocks		\$2.50 to \$3.50	\$1.75 to \$2.25	\$2.00	
MARQUETTE* (150 Rooms) 18th & Washington	8 Blocks	\$1.50	\$1.25	\$2.00	\$1.50	Room for 4 with bath \$6 per day
MARYLAND* (100 Rooms) 205 N. 9th	7 Blocks		\$1.50	\$2.50	\$1.75	
MAYFAIR* (180 Rooms) 8th & St. Charles	11 Blocks			\$3.00	\$2.50	\$2.75
MELBOURNE* (180 Rooms) Grand & Lindell	10 Min. by bus or car			\$2.50 to \$3.00	\$1.75 to \$2.25	Room for 3 with bath \$4.50 day. Room for 4 with bath, \$5.00 day.
PARK MANOR (33 Rooms) 5560 Perishing	20 minutes by bus or car	\$1.25	\$1.00		\$1.50	
PARK PLAZA (30 Rooms) 220 N. Kingshighway	15 minutes by bus			\$3.50	\$5.00	
ROOSEVELT (116 Rooms) 4901 Delmar	15 Min. by bus or car			\$1.50 to \$2.00	\$2.00	
STATLER* (320 Rooms) Hdqs. S.B.C. 9th & Washington	10 Blocks			\$2.50 to \$3.50	\$2.25 to \$4.50	
WARWICK (150 Rooms) 1428 Locust	3 Blocks			\$2.00 to \$3.00	\$1.75 to \$2.50	Room for 3 with bath, \$4.50 to \$7.50 per day.
WESTGATE* (48 Rooms) Delmar & Kingshighway	15 Min. by bus or car		\$1.25		\$1.50	
WINDERMERE* (24 Rooms) 5603 Delmar	20 Min. by bus or car		\$1.00		\$1.25	
YORK (50 Rooms) 8 S. 6th	8 Blocks			\$2.00	\$1.50 to \$2.00	
Y.M.C.A. (Central) (50 Rooms) 16th & Locust	5 Blocks	\$1.00	\$ .75			Weekly rates available.
Y.W.C.A. (Residence) (5 Rooms) 744 Walton	15 Min. by bus or car		\$ .50		\$ .75	

\* See note under "General Information."

GENERAL INFORMATION

All Convention meetings are to be held in the new Municipal Auditorium, Market Street, between Fourteenth and Fifteenth Streets.

Headquarters for the Women's Missionary Union will be Hotel Jefferson.

Headquarters for the Southern Baptist Convention will be Hotel Statler.

Headquarters for the Northern Baptist Convention will be Hotel

Jefferson.

There will be ample hotel accommodations, but you are urged to make your reservations early and specify, if possible, the dates for which rooms will be desired. Hotels listed are endorsed by the St. Louis Convention Bureau but by no means exhaust the hotel facilities of the city.

Hotels marked \* have extended special courtesies to the Baptist Conventions with regard to entertainment.

Write for your reservations direct to the hotel of your choice. State that you are attending the Baptist Conventions. The number of rooms indicated is the guarantee for Baptist use.

Note that the room prices are "per occupant" except under "special features." Rates quoted per occupant for double rooms assume the rooms will be occupied by two persons.

Good street car and bus service connect the Auditorium with all distant hotels. Downtown hotels are within easy walking distance. Blocks are short.

Garages for night parking of automobiles are accessible to all hotels at reasonable rates. Free day parking space near auditorium will be under police supervision.

Those desiring reservations in private homes or boarding houses should write to Rev. E. G. Walker, chairman Housing and Homes Committee, 4930 Nottingham Avenue, St. Louis.

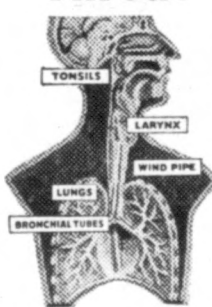
For any further particulars regarding hotel reservations, write to Hotels Committee, Edward B. Willingham, chairman, Delmar Baptist Church, 6195 Washington Avenue, St. Louis, Missouri.

Just suppose we had all been giving the Lord the tenth of our incomes as He directs—maybe we wouldn't now have Congress voting billions for "relief" which we will have to pay in taxes.

The Congressman's wife sat up in bed, a startled look on her face. "Jim," she whispered, "there's a robber in the house."

"Impossible," was her husband's sleepy reply. "In the Senate, yes, but in the House, never."

**Stops COUGHS quicker, by "Moist-Throat" Method**



THOUSANDS of tiny moisture glands in your throat and wind-pipe dry or clog when you catch cold. Their secretions often turn to thick phlegm which irritates your throat... and makes you cough.

Pertussin stimulates the throat and bronchial glands. Moisture starts flowing to protect and soothe your tissues naturally. Sticky and infectious phlegm loosens and then can be "raised"—cleared away!

Over 1,000,000 doctors' prescriptions were filled for Pertussin in one year, according to Prescription Ingredient Survey issued by American Pharmaceutical Assn.

**PERTUSSIN "MOIST-THROAT" METHOD OF COUGH RELIEF**

**How Calotabs Help Nature To Throw Off a Bad Cold**

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)



## HARMONIZING THE BIBLE A CHALLENGE

To read or listen to much of the Bible discussion of today is but to see how woefully ignorant we are as to the teaching of the Word of God—for example brother Chadwick's criticism of brother Posey's teachings.

For some time I have felt that I needed to settle all this argument about Christ's second coming. Of course being the modest timid man that I am I have hesitated, but the time is coming and now is when I can hold my peace no longer. And to be sure when this is read it will bring the whole matter to a happy conclusion.

It seems that brother Posey and brother Chadwick are widely different in their views. Brother Chadwick suggests that we leave out everything in the Bible that does not harmonize with the four gospels, Matthew, Mark, Luke and John. But the four gospels do not harmonize. One brother said not long ago that the gospels were the different opinions of four men. Now this question comes up. Which one of them is right? Which one did the Holy Spirit dictate, if either? John's gospel says that John the Baptist was not Elisha, John 1:21. But brother Chadwick says that Matthew says he is, Matt. 17:12. Now which one of these gospel records (opinions) shall we take? Why did not the Holy Spirit tell them both the same? Maybe the Holy Spirit had nothing to do with it, and the Bible is a production of human thoughts and not inspired, and may it not be that we would as well accept Russell's doctrine of "Millennial Dawnism" for the truth. Ridiculous you say. I agree. To harmonize the Bible is to de-heart the truth. We are not commanded to harmonize the Bible but to preach the Word.

All the Old Testament writers wrote about Jesus, Luke 24:44, Jno. 5:39. Then if Jesus taught something differently the prophets did not know what they were talking about.

How any one can be confused on the coming of John the Baptist as a fore-runner of Christ's first advent as "The Lamb of God" to die under the curse of sin, John 1:29, and the coming of Elijah as the fore-runner of Christ's second advent as "The Lion of the Tribe of Judah" (Rev. 5:6) to reign over sin is a puzzle to me.

Much of this "Harmonizing the Bible" is as perplexing as the "pig and puppy story." John Jones sent two fine pigs across town by old Uncle Ned (Negro slave) as a gift to Tom Smith, his close friend. On the way through town Uncle Ned stopped to get a drink of liquor. The pigs were taken out of the sack and two puppies put in their place. Uncle Ned returned, picked up the sack, soon presented it to Mr. Smith with compliments from Mr. Jones. Elated Mr. Jones opened the sack and out ran two puppies. Rather embarrassed, Uncle Ned picked up the sack and walked away. As he returned he stopped again to get a drink. The puppies were tak-

en out and the pigs replaced. Soon the old Negro got home and excitedly told the story. Mr. Jones was reluctant to believe the trusted slave. Rather perplexed he opened the sack and there were two pigs. He reprimanded the old Negro and sent him back to assure his friend Smith that he surely had two fine pigs for him. The same thing happened this time. When Mr. Smith opened the sack and found that the joke was on him again he became wrought up and hastened the Negro away with rather strong compliments to Mr. Jones. On his way back he stopped again and finally when he got home he opened the sack to prove to "Marse John" that they were really puppies. Behold they were pigs again. Old Ned walked back a few steps and exclaimed, "Lawd, Gad, dem first puppies den de be pigs." Make your own application.

Now here is a testimony and a challenge:

1. The Bible inspired word for word. (Verbal inspiration.)
2. Christ in God created all things according to Genesis and John.
3. Christ born of Virgin Mary. God His Father, Mary His Mother.
4. Christ died vicariously. For others, not Himself.
5. Christ literally and bodily arose after 72 hours in the grave. Came out of the grave with the same flesh and bones He went in with.
6. He ascended with His human body back to God. He is still "The Man" and will come back as such and will remain eternally so.
7. He will sit on a literal throne and reign for 1,000 years as literally as did David.

The Jews are yet to be converted and restored to the land.

9. There are two separate resurrections a thousand years apart.
10. This age will end in judgment and not victory.
11. Christ will come at "Midnight" and not at "Noonday."
12. There are two eternities, a literal heaven and a literal hell, each being a place.

Now, here is the challenge:

I will meet in an open, fair, friendly, and brotherly discussion any person on any of the above questions. I am not particular, the D.D.'s, L.L.D.'s, P.H.D.'s, R.F.D.'s, or A.B.C.'s. Just any one who has no better sense than to go into a debate for the truth it will bring out. As to place: just anywhere, island of the sea; top of Pike's Peak; Equator, or the North Pole.

I believe that such a discussion in the right spirit would do incalculable good. So brethren, set the time and place. I'll be there "When the roll is called up yonder."

I affirm all the 12 statements above.

Yours for every Word of the Bible,

L. T. Grantham

GEORGE WASHINGTON AND  
RELIGIOUS LIBERTY

Some days ago I came across the copy of a letter written by George Washington in 1788 in reply to a communication sent by the com-

mittee of the Virginia General Baptist Association asking that religious liberty be preserved in the Constitution, the ratification of which was soon to occur in Virginia. He replied as follows: "If I could have entertained the slightest apprehension that the Constitution framed by the Convention where I had the honor to preside might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might be ever so administered as to render the liberty of conscience insecure, I beg you will be persuaded, that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution. For, you doubtless remember, I have often expressed my sentiments, that any man, conducting himself as a good citizen, and being accountable to God alone, for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience. While I recollect with satisfaction that the religious society of which you are members, have been throughout America, uniformly and almost unanimously the firm friends to civil liberty, and the persevering promoters of our glorious revolution, I can not but believe that they will be the faithful supporters of a free, yet efficient general government. Under this pleasing expectation, I rejoice to assure them, that they may rely upon my best wishes and endeavors to advance their prosperity."

E. T. Mobberly

Laurel, Miss.

## OBITUARY

Mrs. Beulah Smith was born in 1867 and lived all her life in Panola County, Mississippi. She took her leave Jan. 17, 1936, having spent her last days in her home at Courtland. She became a Christian in early life and was baptized into the fellowship of the Goodhope Baptist Church. Ten years ago Mrs. Smith moved to Courtland, identified herself with the Courtland church, teaching in the Sunday school and actively engaged in other Christian interests. At the age of eighteen

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she married G. W. Smith who preceded her several years, leaving her to care for six children who grew into mature life, five of whom are still living. Her quiet Christian life will linger in hallowed memory of those who knew her best.

## HOLLY SPRINGS

We have lost two of our oldest and most honored members, Mrs. C. L. Bates, aged 82 died Feb. 17, and Miss Mary McCrosky, 88, died Feb. 24. They joined the church one week apart and died one week apart. Miss McCrosky was a member of this church for more than seventy years. Mrs. Bates' membership was broken by a few years in San Antonio, Texas, First Church. Only one member of the church is left who was a member in the days of struggle in the "little church on the bank of the ditch". About a year and a half ago memorial windows were placed in the church in honor of Mrs. Bates and Miss McCrosky.

Yours truly,  
R. A. Morris.

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